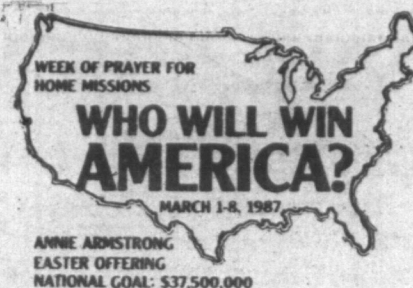


Baptist Record



No city is too large to be won to Christ

By Carol Garrett

BIRMINGHAM, Ala. — George Russ is one missionary who is not going to be swallowed up by New York City. He believes his mission field is a winnable place.

As associate director of evangelism for the Baptist Convention of New York, Russ serves an area of more than a million people.

He works to encourage and equip pastors and churches all over New York as they minister in urban areas.

"New York City is just a group of neighborhoods. You can go from one street to the next and be immersed in a totally different culture," Russ said. He wants area Southern Baptist churches to design ministries to fit those neighborhoods.

"Each place has its own personality. It's important for churches to pick up on what that personality is. You have to relate to the different cultures," he said.

For churches to be effective in reaching out, Russ says they must have a pastor who believes they can make a difference.

"In the city, you can be overwhelmed and depressed with what needs to be done. A pastor that's overwhelmed and depressed does a poor job of leading his church."

To help in this area, Russ has established small evangelism support

groups of about three or four pastors. They meet once a month for about 10 months to encourage each other, do projects together, pray about difficulties and discuss blessings.

In short, the group gives pastors a much-needed awareness that they are not alone.

"The glitter and glamour of the mission field rubs off very quickly. Demands, needs and the lack of resources are demobilizing. Support groups really help encourage pastors," he said.

In many instances Russ goes into the churches and helps them determine how they can best grow and minister to their community.

"The church has a tendency to be drowned out by so much going on in the city. It must be positive and aggressive in reaching people," he said.

Russ performs a variety of other services for churches that include preaching revivals, leading prayer seminars and lecturing on the importance of evangelistic visitation in church growth.

All of these things are important for the church that's trying to minister in the city, Russ believes. The more credible the church proves itself to be, the more realistic its chances of really making a difference.

Christians in the city have "got to

prove that you're there to stay, not a fly-by-night. You've got to prove you're not there to rip people off," he said.

If Southern Baptists really want to win America, they must learn how to live and minister in the city, Russ believes. That may mean changing methods to meet needs. And it may mean learning to work within a surprising new reality.

For instance, the largest church in the New York Baptist Convention is Haitian. The fastest growing churches there are Korean, and the strongest are Spanish, according to Russ. Half of the state's work is ethnic, and more than 75 percent of the work in New York City is ethnic.

"Churches will have to be reflective of the community. I'm not sure if we've really come to grips with the fact that it's going to take a different type of church to reach the city," Russ said.

Southern Baptists are going to have to demonstrate a greater priority in winning the city if they are going to make the March 1-8 Week of Prayer for Home Missions theme more than just words, Russ believes. That means "a greater priority in winning the city — through financial investment, time commitment and personnel."

Carol Garrett writes for the WMU, SBC.



If Southern Baptists are to win America, we must reach the people in the cities. We must reach them physically, emotionally, economically, and spiritually. Support the more than 3,700 home missionaries working to win America. Give to the Annie Armstrong Easter Offering. Pray during the March 1-8 Week of Prayer for Home Missions. (HMB Photo by Richard Shock)

Book Reviews

Doing The Impossible; Neil E. Jackson, Jr.; Broadman, 126 pp.

The author is a growth consultant in the Growth Section of the Sunday School Board in Nashville.

Lloyd Elder says in the foreword of the book, "If you are looking for a book to help you develop the leadership quality of motivation, 'Doing the Impossible' is just such a resource." Also "Jackson makes the point that a person must first motivate himself in order to motivate others."

The author says, "My desire for you is: as you read may you discover the dynamic potential which lies within you." The book is different from many other "motivational" books due to the fact it is written from a Christian perspective.

The author begins by saying a person must have faith in himself if he is going to do the impossible. One of the keys here is attitude. The author stresses it is difficult to reach the top. It requires discipline, dedication, and a positive attitude.

Throughout the book the author states, "God gives everyone of us three things; time, energy, and resources." He stresses this frequently. We all have the same; it's a matter of how we use it.

After stressing one should have a positive outlook, the author begins to state some of the age-old principles of time-management. Those are setting goals, making lists, etc.

The book is laid out in two sections:

how to motivate yourself and how to motivate others. The only way to motivate others is to motivate self.

It is a good book. I thoroughly enjoyed reading it. It is a good book for any pastor, staff member, or lay person. — Reviewed by Greg Potts, pastor, Bluff Springs Church, Magnolia.



Home missionary George Russ is working to win America by reaching the cities. As associational director of evangelism for the Baptist Convention of New York, Russ serves a mis-

sion field of more than a million people. (HMB Photo by Mark Sandlin)

Annie gifts run ahead of last year

ATLANTA (BP) — Gifts to Southern Baptist home missions through the Annie Armstrong Easter Offering are running 3.45 percent ahead of last year and are expected to reach \$28 million by year's end, executive committee members of the denomination's Home Mission Board have been told.

Robert T. Banks, acting president of the agency, told board members that \$27,605,757, or 82.41 percent of the goal, has been received and reflects an in-

crease of \$921,575 over the same period a year ago.

In other business during its December meeting, the board promoted three staff members and elected two new employees.

David Bunch, director of the board's mission service corps since 1978, was named director of the church extension division.

Gary Jones, director of counseling services, was elevated to director of

the board's personnel division.

Nona Junkin, who has worked in the personnel division for the past year as part of a major study of staff salaries, has been promoted to director of employment services.

The board also appointed 19 missionaries, eight missionary associates, and nine church planter apprentices. It approved 34 mission pastors, three mission pastor interns, and three language pastors.

Baptist Record

Box 530, Jackson, MS 39205

February 19, 1987



Jerry Bailey, minister of education and youth at First Church, Mableton, Ga., applies make-up during a Rec Lab in Florida. (Photo by Terri Lackey)

Clowning offers ticket to unusual ministry

By Terri Lackey

LAKE YALE, Fla. (BP) — Many times a wide smile, a big red nose, a giant hat, and funny blue hair are just the ticket to break the ice in ministry.

It was certainly so with Claudia Boyd, Southern Baptist missionary to Colombia, who gave an emotional testimony during a recreation seminar at Lake Yale, Fla., about her ministry in a Colombian hospital following the disastrous volcanic eruption and landslide in 1985.

Boyd said she volunteered to help in the hospital, but when she first walked in, "there was a lot of blood and it smelled like rotten meat, and I had to turn around and walk out. I said, 'Lord, give me a way, give me a way to go back.' So the next morning, I went back as a clown."

Boyd said she was given the job of diverting the attention of the small children as doctors amputated their limbs.

"It was the hardest thing I've ever done in my life," she reports. "At that point, I realized that God had called me to be a clown."

Boyd admitted her Spanish language skills were not so great: "At that time, after three weeks of language school, I knew how to say God, good-bye, and one, two, three. So I decided to be a mime clown."

Boyd told of going to the hospital in her regular clothes a few months later and running into a young amputee in an elevator for whom she had clowned.

Boyd asked the boy if he remembered the clown in the hospital who had "the big red nose and the big red smile and funny blue hair."

"When he came to the realization that I was that clown, he jumped up into my arms, kissing me all over the face saying, 'You are my clown, you are my clown.' At that point, I realized everyone in the elevator was either silent or crying," Boyd said.

When the elevator doors opened, people would not let her get out. "They wanted to know who I was, where I came from, and why I was a clown. They love clowns in Latin America, and the door was wide open," she recalled.

She said she told the people she was a clown "because Southern Baptist people in the United States care so much about the Colombian people that they have sent people like me to share the love of God."

Boyd said she had learned about clowning through the church recreation department of the Southern Baptist Sunday School Board and Rec Lab, the program in which she was participating. For several years the church recreation department has offered clowning classes at Rec Labs and other conferences, demonstrating clowning techniques and how to apply clown makeup.

A national clowning seminar will be held at the board March 23-27.

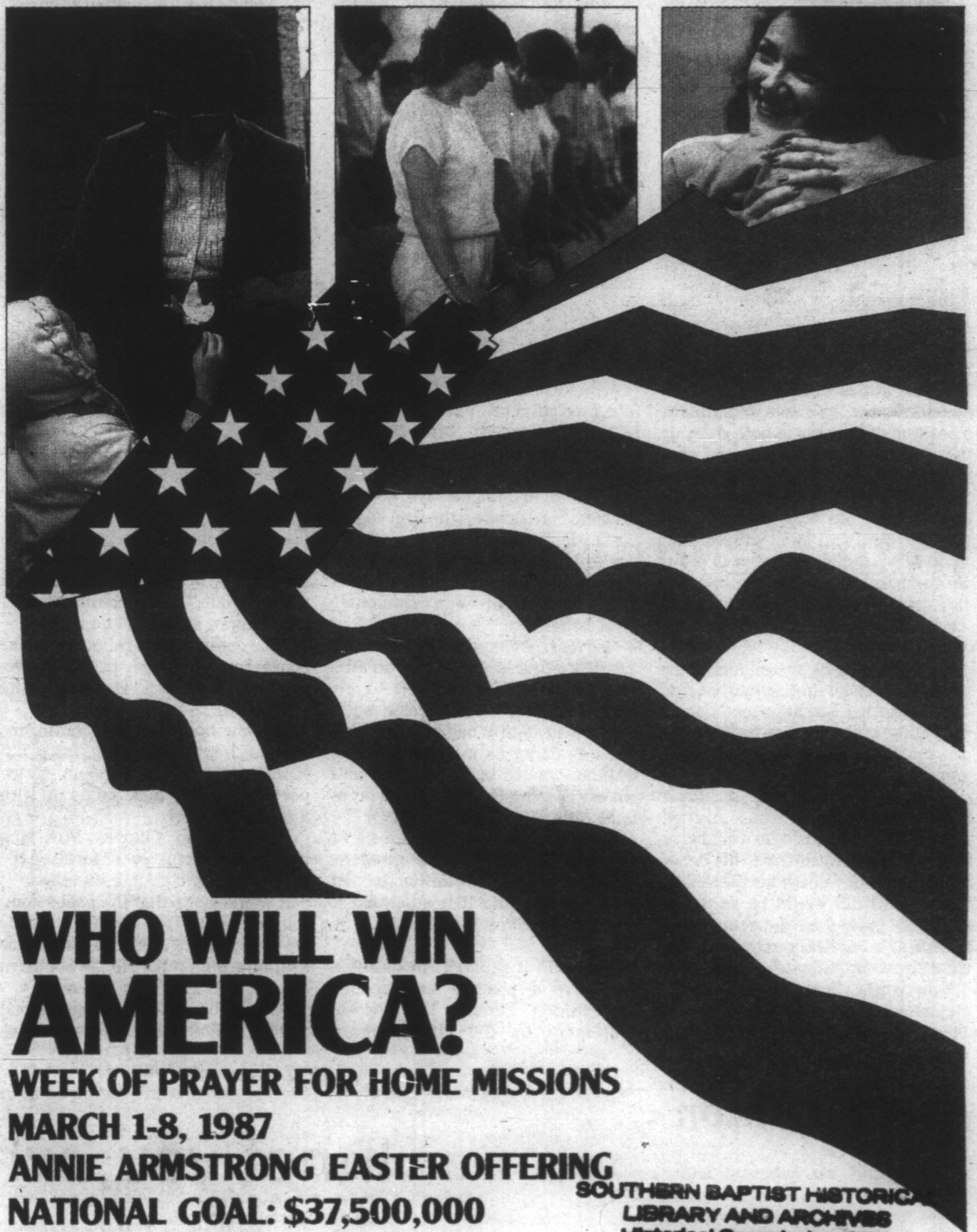
Terri Lackey writes for the Sunday School Board.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, February 26, 1987

Published Since 1877



WHO WILL WIN AMERICA?

WEEK OF PRAYER FOR HOME MISSIONS

MARCH 1-8, 1987

ANNIE ARMSTRONG EASTER OFFERING

NATIONAL GOAL: \$37,500,000

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Southern Baptists meet needs through missions dollars

By Barbara Denman

BIRMINGHAM, Ala. — More than 1 million teens each year cross the line from carefree youth to troubled unwed mother.

Southern Baptists, through the Annie Armstrong Easter Offering, are able to extend a helping hand to the almost 100 of those unwed mothers who walk through the doors of the Sellers Baptist Home and Adoption Center in New Orleans, La.

If the 1987 AAEO goal of \$37.5 million is met, the Sellers Home will receive \$190,000 to minister to the spiritual and physical needs of these young mothers.

Special projects supported by the 1987 offering total \$3.9 million and are

wide and varied. For example, a total of \$30,000 will fund crusades in metropolitan areas. As sum of \$590,000 will fund summer missionaries who provide an extra helping hand to the missionaries on the field. An allocated \$20,000 will help overworked bivocational pastors move to another place of service.

With \$25,000, the Home Mission Board is able to support a consultant on disaster and hunger relief who helps Southern Baptists become aware of the critical needs in these areas around the country.

The largest bulk of the \$37.5 million Annie Armstrong Easter Offering goal is \$25 million designated to sup-

port the approximately 3,700 home missionaries and their field ministries.

Michael T. Williams, Christian social ministries center missionary serving as pastor/director of the Harlem Ministries in New York City is one of those missionaries. He is ministering to families within his church who are torn by drugs, especially crack, which is so cheap and accessible.

A total of \$5.36 million will be allocated to the church extension program to support mission pastors, church starters and pastors whose churches cannot fully support them.

Although chaplains are not financially supported by the HMB, \$252,000

will provide training and orientation to meet pastoral and personal needs for more than 1,600 chaplains serving in institutions, hospitals and the military.

In 1987, the offering will provide \$50,000 for disaster relief. This money will allow churches to provide financial assistance during natural and man-made disasters.

When 450 families, the entire town of Cedar City, Mo., found their homes completely underwater during 1986 flooding in their state, Annie Armstrong disaster relief funds were used to help.

Such funds become "a witness to the community that the church does care," according to home missionary

Don Anders, who helped administer the funds. "We have seen unchurched people won to the Lord by this ministry," he said.

Another allocation of funds, \$8.5 million, is for critical Bold Mission Thrust areas needed to expand Southern Baptist work. Three million dollars in this category are slated to increase the number of missionary personnel in the United States.

Another \$2 million of the Annie Armstrong Easter Offering will train personnel, identify needs and establish pilot projects to implement new strategies to keep home mission work on the cutting edge.

Barbara Denman writes for the Home Mission Board.

Editorials . . . by Don McGregor

Congratulations in order

This is strictly personal, but I must offer my congratulations and best wishes to Al Shackleford, who has been elected as vice-president for public relations of the Southern Baptist Convention Executive Committee and thus also the director of Baptist Press.

I have known Shackleford for at least 20 years, and ours has been a warm friendship. I am confident that he will serve Southern Baptists very well both as public relations director and as director of Baptist Press.

A major issue before Southern Baptists right now is one of fairness, of not being involved or leaning toward either side in the controversy that now involves Southern Baptists. I feel that Shackleford will be able to maintain a position of fairness to both sides. If the way the press handles the controversy is to be a factor in its resolution, I feel we have the right man in Shackleford. He is a friend, I appreciate him, and I will support him in his efforts unless he were to prove to be untrustworthy. And I have known him long enough and well enough to know that he will not prove to be untrustworthy.

In announcing his acceptance of the position, Shackleford requested that the things that had happened during the course of the election be forgotten and that Southern Baptists "press forward."

We will honor that request. But it must be noted that it was a strange situation when a man who would give such a ringing testimony to his belief in the inerrancy of the scriptures as Shackleford did would be so determinedly opposed by the people who believe so completely in the inerrancy of the scriptures.

Ninety-nine percent of Southern Baptists believe in the inerrancy of the scripture when it is defined as the

inerrantists define it. And yet this has been said to be at the root of the problem facing Southern Baptists.

Ninety-nine percent of Southern Baptists are conservatives. But Houston judge Paul Pressler told Baptist Press following Shackleford's election that conservatives had not been given fair treatment in Baptist papers over the past eight years.

A statement by Pressler and Paige Patterson late last year said the same thing. But convention president Adrian Rogers declared in September in a meeting with the state paper editors that the Baptist papers had been given a "bum rap" over the fairness question.

We believe that Shackleford will be fair. We confidently expect him to be. It must be noted, however, that fairness means objectivity.

In his remarks at the Executive Committee meeting, Rogers said the problem is basically a theological problem. It is doctrine, he said. He declared that our cooperation is not the basis for our unity but that unity would come only from a commonality of belief.

And there is where the real problem lies. Though it is whetted by an anti-establishment backlash, the real problem is whether we will decide to join together in spite of our differences in order to carry on missions work or whether we will insist that everyone believe essentially the same in order to be able to cooperate.

If we could answer that question, we would be able to solve our problem.

So the Peace Committee has its work cut out, and it is supposed to report to the convention in June in St. Louis.

What can it report? Hopefully, it will have a positive and healing presentation. Perhaps the Glorieta Statement by the six seminary

presidents will be a healing factor. Committee Chairman Charles Fuller said it is still to be facilitated. The six seminary presidents still believe in it, he said. There was a time when the statement appeared to have a rocky course because of the disenchantment of some seminary faculty members and some moderates. There were many, including this writer, who felt that the statement might have been the greatest single statement ever forged in Southern Baptist ranks.

But there is division in the Peace Committee. During a session last week with the state paper editors, there was a sharp exchange between Daniel Vestal, pastor of First Church, Midland, Texas, and Rogers on the role of coalitions in convention politics.

Some of the editors asked the peace committee to agree to address certain aspects of the controversy. Fuller pointed out, however, that the committee was not intended to be an arbitration committee. "If that is what is wanted," he declared, "they have the wrong group." "The committee has not honored agendas," he noted.

"The committee is reflective of the convention. It is 22 people representing Southern Baptists," he concluded.

The members of the committee have a tough job. They have differences of opinion, as would be expected, but they must come up with a common report.

Mississippian Charles Pickering provided the impetus for forming the committee, and he is a member.

It would seem that the peace committee may be our only hope. Surely we would all pray for that committee as it forges its report to the Southern Baptist Convention in St. Louis.

The establishment of a new group called the Southern Baptist Alliance

"THE ATHLETIC CLUB HAS GIVEN OUR PASTOR ITS 'SPORTSMANSHIP AWARD' FOR FAIR REPORTING TO THE CHURCH ON DENOMINATIONAL CONTROVERSIES!"



would not seem to be a positive influence toward peace. This is a group of moderate conservatives who have claimed to have been disenfranchised. Whether they have or have not is not really the point. The point is that in the last eight conventions they have not had as many votes as the other sides has managed to produce. That could change at the next convention.

The sad commentary is that two sides are out working for votes at the convention. Now we have an organized effort to combat the organized effort from the other direction.

Peace Committee Chairman Charles Fuller, feeling there were enough distractions to the work of the committee already, said he could wish that the moderate group could have waited until after the committee had reported to organize.

That probably would have helped to some degree.

The tragedy is that, as stated

before, 99 percent of Southern Baptists are conservatives. One finally has to wonder if indeed the issue is not theology at all but, as many have already stated, one of control.

George Herbert's advice is good. "Undress your soul at night," he says, "not by self-examination but by shedding, as you do your garments, the daily sins, whether of omission or commission, and you will wake a free man with a new life." It is the kind of patience with life, this being willing to take the day as it comes and the genuine effort to do the best you can with it and, what is extremely important, the ability when it is finished to put it away without regrets and take up a new day, that will truly help one to win and possess his soul. Such is necessary to successful living in a time like this. — Norman Vincent Peale

Guest opinion . . .

If not you, who?

By Richard T. McCartney

BIRMINGHAM, Ala. — Open your door, step outside, and you will be standing in one of the greatest unevangelized nations in the world.

Studies show that more lost people live in the United States than there are people in any of the 108 foreign lands where Southern Baptists' missionaries serve.

America, home of almost 15 million Southern Baptists, is our greatest mission field. The tragedy is that this land, which has the highest concentration of evangelical churches, probably is the third most pagan nation

in the world. Only China and the Soviet Union have more lost people.

God has transplanted to America a cross section of the world's population. Nations which deny entrance to Christian missionaries have sent their brightest students to study here. Military units and medical specialists come to the United States to train and study. Refugees from Third World countries settle in the shadow of our churches.

Many of these visitors will return home to share what they have learned in America. Can it be that God has

given us an opportunity to reach thousands of persons who would never be touched by a foreign missionary?

In spite of the millions here who have never responded to the gospel, America offers the world its best hope for evangelism. No other nation has the economic and spiritual resources to mount an aggressive, worldwide missions endeavor.

If the people of America are brought to faith in Christ, the rest of the world can be brought under the influence of the good news of the gospel.

Who, then, will win America?

The Apostle Paul, that great missionary to the gentiles, expressed in Romans 10:1 that the burning desire of his heart was salvation for his fellow Israelites.

With all the strength he had, Paul carried the gospel to the gentile world, but he prayed earnestly that God would save his homeland. We must have a similar concern for America.

In all our efforts to win the world, we must not lose America. The last words of instruction Jesus gave to the fledgling church challenged his disciples to begin where they were

and carry the gospel to the whole world. That is our challenge also.

The commission of Jesus is personal. It is yours, and mine. We cannot transfer our responsibility to others. The question posed by the theme of the year's Week of Prayer for Home Missions, "Who Will win America?" is one each of us must answer individually.

Will you pray, give and work to win America? If not you, who?

Richard T. McCartney is executive vice-president of the Radio and Television Commission.

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Village adds ministry to unwed mothers

The Baptist Children's Village has added a residential ministry to adolescent girls who become pregnant out of wedlock.

According to an announcement by Paul N. Nunnery, the Village's executive director, the new service formally began Feb. 1, in cooperation with the Mississippi Children's Home Society of Jackson, a licensed child placing and adoption agency.

In this cooperative agreement, Nunnery said, the Village will direct its ministry to the unwed mother during pregnancy and in an after-care service after delivery, while the Society

will direct its ministry toward the successful placement of each infant in stable, adoptive, private homes.

This means that the Village will leave all adoption matters to the Mississippi Children's Home Society, Nunnery emphasized.

The Village's ministry will include housing, food, clothing, supervised custodial care, medical attention, vocational counseling, and moral, spiritual, social, and educational guidance.

Nunnery said the objectives of the Village's entry into this ministry include "prevention of repetitive, out-of-

wedlock pregnancies, stabilizing, uplifting, and redirecting the lives of girls enrolled, and combatting, to the maximum degree feasible under the law, abortions and single parenthood."

The maternity care program was the end result of a five month study by a village staff team and a special committee from its trustees, including evaluation of similar programs of care in out-of-state Southern Baptist child care agencies.

Teenage pregnancy is a fact of life, and that, to an increasing degree, in today's society," said Nunnery. "The

(Continued on page 4)



Mr. and Mrs. Davis



Mr. and Mrs. McCall



Mr. and Mrs. Gabriel



Mr. and Mrs. Sawyer

Four state couples receive appointment

RICHMOND, Va. — Four couples with Mississippi connections were among 30 people named missionaries by the Foreign Mission Board Feb. 10 at Hatcher Memorial Baptist Church, Richmond, Va.

Mr. and Mrs. Asheton B. (Bubba) Sawyer will live on Mauritius in the Indian Ocean Islands, where he will be working with youth in developing a recreation program.

He is youth and recreation director at First Baptist Church, Batesville, Miss.

Born and reared in Fairhope, Ala., he is the son of Mr. and Mrs. Gordon Sawyer of that city.

He received the bachelor of science degree from the University of Alabama, the certificate of physical education from Auburn University at Montgomery, and the master of religious education degree from New Orleans Seminary.

He has been a Foreign Mission Board volunteer on Mauritius and youth director at First Baptist Church, Fairhope.

Born and reared in Mobile, Ala., Mrs. Sawyer, the former Deborah Leytham, is the daughter of Mr. and Mrs. Orval Leytham of that city.

She received the bachelor of arts degree from the University of Mississippi.

She has been a volunteer with her husband on Mauritius.

The Sawyers have three children: Asheton Wells and Annie Elizabeth, twins, born in 1976; and Leslie Gordon, 1982.

Robert and Betty Gabriel, as missionary associates, will live in South Brazil, where he will be pastor of an English-language church.

He is former pastor of North Trenholm Baptist Church, Columbia, S.C.

Born in Meridian, Miss., Gabriel is the son of Ruby Gabriel of Columbia S.C., and the late DeLeon W. Gabriel.

He received the bachelor of science degree from the University of South Carolina, and the master of divinity degree from Southwestern Seminary.

Born in Columbia, Tenn., Mrs. Gabriel, the former Betty West, is the daughter of Mrs. Pearl Powers of LaGrange, Ga.

She attended the University of South Carolina and Southwestern seminary and has taken seminary extension courses from Nashville, Tenn.

She is a medical secretary in Columbia.

The Gabriels have four grown children.

(Continued on page 4)

Shackleford accepts post to succeed W. C. Fields

By Don McGregor

Al Shackleford, editor of the Baptist and Reflector, state paper for Tennessee Baptists, has accepted the position of vice-president for public relations for the Southern Baptist Convention Executive Committee following his election to the post by that committee last week.

The vote was 32 to 26.

He will assume his new office on March 15 and will succeed W. C. Fields, former pastor of First Church, Yazoo City, and former editor of the Baptist Record, who will retire March 31 after almost 28 years in the position.

The person filling the position is also the director of Baptist Press, the nationwide news agency for Southern Baptists.

During its February meeting last week the Executive Committee also elected Ernest Mosley, executive director for Illinois Baptists, to the



The SBC Executive Committee elected Ernest E. Mosley, left, as executive vice president and Alvin C. Shackleford, right, as vice president for public relations. (BP Photo)

position of executive vice-president for the committee. He succeeds Reginald McDonough, who has

become executive director in Virginia. Mosley will take office on April 15.

Mosley was elected by a unanimous vote. He was also nominated to the Executive Committee by a unanimous vote in the Administrative and Convention Arrangements Subcommittee. Shackleford's nomination and election had rougher going in both the Administrative subcommittee and the Executive Committee. While the vote in favor of Shackleford was 68 percent in the subcommittee, it was 55 percent in favor in the Executive Committee.

In both areas, opposition was led by a right-wing conservative group. In the Executive Committee meeting the approach for seeking to sidetrack Shackleford's election took the form of efforts to delay the vote.

Moderate conservatives generally support Shackleford's election.

Some committee members in-

(Continued on page 4)

FMB retains name, elects global strategy group

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board voted Feb. 11 to retain its present name for stateside use but to register a second name, International Board of the Southern Baptist Convention, for operational purposes abroad.

The decision, recommended by a special transition committee, enables the board to maintain the name with which Southern Baptists have strongly identified through the board's 142-year history. But it also provides flexibility that may be needed to

operate most effectively overseas, board officials said.

The new name had been recommended in December as part of a major reorganization to prepare for full-scale efforts toward global evangelization.

The board also elected seven staff members to top-level positions. They will be members of a new global strategy group that will study ways Southern Baptists can more effectively do their part in taking the gospel to all people of the world.

The board created a ninth geographic area, dividing Europe and the Middle East, and redrew the lines for the three areas formerly known as Latin America under a new overall region called the Americas.

Elected vice presidents were Isam Ballenger, Europe, Middle East and North Africa; Don Kammerdiener, the Americas; Davis Saunders, Africa; William Wakefield, Asia and the Pacific; and Lewis I. Myers Jr., Cooperative Services International. Cooperative Services was created in

April 1985, as the channel through which Southern Baptists can respond to requests and opportunities in countries not open to a traditional missionary approach. (See separate story on Myers next week.)

Harlan Spurgeon was elected vice president for Mission Management and Personnel, an expanded administrative role which brings together many of the units formerly under separate overseas and stateside support offices.

Clark Scanlon will be director of

Research and Planning, coordinating the fact-gathering and interpretation necessary to shape the denomination's worldwide evangelistic strategy.

President R. Keith Parks will be chairman of the new global strategy group and Executive Vice President William R. O'Brien will be vice chairman.

The board also elected two associate vice presidents who will work under Spurgeon — Thurmon Bryant as associate vice president for

(Continued on page 4)

Village to minister to unwed mothers

(Continued from page 3)

aggregate of common sense and experience convincingly suggests that child-bearing, out-of-wedlock, impacts society morally, spiritually, socially, and economically."

He added, "Adolescent pregnancy, obviously, represents one of the two or three most serious human problems to home and family, the mission assignment of the Baptist Children's Village."

Nunnery and the trustees believe the maternity care program will not reduce the Village's capacity to serve the needs of other Mississippi boys and girls whose problems have been the Village's traditional responsibility and will add only nominal costs to operating expenses.

Maternity care, to be conducted from the Village's central India Nunnery Campus, near Jackson, has been added to the existing Village programs of Crisis intervention and Chemical Dependency, to form a new Crisis Care Unit. The other residential services, which include Family Clarification, Preparation for Independent Living, Behavior Reeducation, Supplemental Parenting, and General Care, have been restructured into Extended Care Units, which will continue from all six Village locations.

Several staffers have been reassigned within the framework of the new units.

Peggy S. Taylor has been assigned to administrative supervision of Crisis Care Units unit director. Ron Kinsey

has been assigned to supervise Extended Care Units on the India Nunnery Campus. Henry M. Glaze is the new executive assistant, program, supervising all units and programs at every Village facility.

J. Wallace Lee, has been assigned as an associate in the Department of Public/Church Relations, directed by Kermit McGregor. Lee will conduct formal worship services in Powell chapel on Sunday afternoons, mid-week prayer services, implement daily family altars in cottage life, and provide extensive private and group moral and spiritual counsel, particularly among the maternity care residents.

"We are now afforded, through this association," said Nunnery, "what may be characterized as a 'window of opportunity' to offer a compassionate Christian service to the total lives of young girls who need the sort of uplifting and redirection which we believe only a structured Christian ministry can supply."

The Baptist Children's Village is an official agency of the Mississippi Baptist Convention. Its facilities and program are accredited by the National Association of Homes for Children and the agency is voluntarily licensed by the state of Mississippi. It takes no government funding and receives about 17 percent of its operating costs through the Cooperative Program.

Anyone interested in more information about the maternity care program may phone the Village at 922-2242 in Jackson.

FMB retains name, elects global strategy group

(Continued from page 3)

missions management and Tim Brendle as associate vice president for personnel.

Parks noted in a report to the board that one of the strengths of the new organization will be the "fusing of functions to emphasize the unity of the entire Richmond staff in support of the total foreign missions effort. There is no real separation of overseas and stateside functions and the new organization will seek to convey that fact more clearly."

In redrawing the areas of the world to match the scope of its work, the board adopted the term, the Americas, because Canada is now included in the grouping formerly called Latin America. But Parks emphasized that the United States, where the Home Mission Board works, is not part of this area.

Three new areas will constitute the Americas region: Middle America and Canada, Spanish South America (adding Argentina, Paraguay and Uruguay to the area presently known as Western South America), and Brazil and the Caribbean.

The other major area of change involves Asia and the Pacific region. East Asia will remain the same, but the other area will be known as Southern Asia and the Pacific, embracing work formerly in South and Southeast Asia.

The new title recognizes expansion of work underway in the Pacific islands. Interpreting the changes, Parks told the board the impact of all the board is doing to reorganize and develop better strategy will ultimately depend upon the prayers of Southern Baptists.

"Praying frees God's power to move the entire effort toward its goal," he said.

Approval was given to begin Southern Baptist missions work in Western Samoa, bringing the number of countries and territories where Southern Baptists have missionaries to 110. The board also appointed 30 new missionaries and reappointed 10.

The man who walks close to God will leave no room for the devil to come between. — Walter E. Isenhour

Every person should make the most of himself, for that is all he will ever have to work with.

Sooner or later youth will have to learn that the world will not pay him (as his parents did) for taking his medicine.

Shackleford to succeed Fields

(Continued from page 3)

icated that they thought that the real issue is tied up in the control of policies and operations of Baptist Press. The question is, who will maintain balance and fairness in reporting denominational controversies.

As he gave his personal testimony, Shackleford pointed out that he had served for 22 years as editor in Tennessee and Indiana and had always tried to "tell the truth and trust the people." He said he believes that a Christian journalist should be accurate and unbiased.

In the Administrative and Convention Arrangements subcommittee session, some members questioned Shackleford's record, claiming he had not always been fair and unbiased.

Most of the questioning of Shackleford came in the subcommittee session, but rules of the subcommittee prohibit direct quotes and attribution by news media.

In an interview with Baptist Press, SBC President Adrian Rogers, who opposed Shackleford's election, said little is known about Shackleford.

Both Mosley and Shackleford and their wives were presented to the Executive Committee, and both presented daughters who were present. Both nominees gave their experiences of salvation and how they came to feel that God wanted them in the areas in which they were serving.

Both of the nominees said that they believed that the Bible is infallible and inerrant. "I was an inerrantist before I ever heard the word," Shackleford said.

Following a motion in the Executive Committee session to elect Shackleford, there was a substitute motion by Charles Sullivan, a Tennessee pastor, to postpone the election until June 17. John Sullivan, pastor of Broadmoor Church, Shreveport, pointed out that such action would need a two-thirds majority. Jim Gunther, Executive Committee attorney, said only a simple majority would be needed. Dotson Nelson Jr., retired pastor from Birmingham, Ala., noted that a postponement until June 17 would mean that more right-wing conservatives would be on the committee.

Gunther and Sullivan agreed on the need for a two-thirds vote for a definite time postponement; whereupon Alan Sears, attorney from Louisville, Ky., presented a substitute motion for an indefinite postponement, which needed only a simple majority. Debate began on this motion, but a motion for the previous question carried, and the vote was taken. It was 29 to 29, thus defeating the motion for indefinite postponement. Charles Sullivan then withdrew his motion for postponement until June 17.

At that point Harold Bennett delivered an impassioned speech declaring why he had placed Shackleford's name before the committee for consideration. At one point in his remarks he paused to stare at Paul Pressler, attorney from Texas who was a leader in the effort to defeat Shackleford, as Pressler was shuffling papers at his front-row seat. Bennett told of coming to his decision to nominate Shackleford after periods of prayer both alone and with Shackleford.

Shackleford was presented, and he

also told of engaging in prayer to find his direction.

Ed Drake, layman from Texas, said the issue was not Al Shackleford but whether he was a man for the job. "Surely," he said, "there is someone that could have the support of 75 to 80 percent of the Executive Committee."

James Yates, pastor of First Church, Yazoo City, said, "We have on one hand a man who feels that God has led him to make this nomination and another man who feels that God directed him to let his name be placed in nomination. We are acting contrary to what we preach if we ignore these considerations."

Nelson moved the previous question to cut off debate; and it passed. The resulting vote was taken by ballot and was 32 for Shackleford and 26 against him. He asked to be allowed until the next morning to announce his decision and asked for the prayers of the body.

The next morning he noted that God had known when he impressed upon Shackleford to let his name be mentioned that the vote would be 32 to 26. He also said that Baptists live by a democratic procedure. Therefore he accepted the position. He asked for at least a year to give him a chance to prove himself, and he asked that the events of the night before be put aside and that the committee press forward.

Shackleford, 54, has been editor of the Baptist and Reflector of Tennessee for more than 10 years. Before that he was editor of the Indiana Baptist and public relations director for the Indiana convention. He is a former editor of The Beam, a magazine published by the Radio and Television Commission, and a former sports writer for the Fort Worth Star Telegram. He also served as technical director for the public relations department of the Texas convention.

Four state couples receive appointment

(Continued from page 3)

Dennis and Margaret McCall will live in Zaire, where he will be working in agriculture development and starting and developing churches.

He is an agricultural extension agent for Saline County, Ark. They are members of Temple Baptist Church, Benton, Ark.

Born and reared in Vicksburg, Miss., McCall is the son of John G. McCall of Clinton, Miss., and the late Wilma McCall. His father is head of the religion department at Mississippi College. He considers First Baptist Church, Vicksburg, his home church. While in college he attended First Baptist Church, Starkville.

He received the bachelor of science and master of science degrees from Mississippi State University, and the master of arts in religious education degree from Southwestern Seminary.

He has been an agricultural county extension agent in Little Rock, Ark., and a horticulturist-groundsman for the Radio and Television Commission, Southern Baptist Convention, Fort Worth. He also has been a Foreign Missions Board volunteer in Transkei.

Born in Atlanta, Ga., Mrs. McCall,

He is a native of Georgia and a graduate of Mercer University, the University of Georgia, and Southwestern Seminary. He was pastor of a church in Franklin, Ga., while he was in college.

Mosley, 59, has been executive director for the Illinois convention for six years. Before that he was supervisor of the pastoral ministry program of the Sunday School Board. He has been pastor of churches in Australia and Hawaii and a staff member of churches in Shreveport, La., and Arkadelphia and Pine Bluff, Ark.

He is a native of Arkansas and a graduate of Ouachita Baptist University in Arkadelphia and Southwestern Seminary. He was pastor of churches in Texas and Arkansas while in college and seminary.

Following his election, Shackleford said, "I pledge my life and my efforts" to provide a public relations program and press service that is fair, objective, and balanced and open to all Southern Baptists.

Also following the election Pressler was quoted by Baptist Press as saying in response to Shackleford's plea for a year to prove himself — "I will prayerfully support him and carefully observe him." He said he opposed Shackleford's election because of a pattern of unfairness towards conservatives in the SBC in the last eight years.

Rogers also opposed Shackleford's election but declared that a "year of grace" is fair. He said Baptists need to honor that request. "The proof of the pudding will be in the eating," he noted.

Shackleford cited a period of prayer with Rogers after the election and before his decision as being a crucial factor in the decision to accept the position.

the former Margaret Hill, is the daughter of Mr. and Mrs. Robert Hill of Louisville, Ky. Her father is pastor of Cedar Creek Baptist Church, Louisville.

She received the bachelor of science degree from Oklahoma Baptist University and the master of science in nursing degree from the University of Kentucky. She also has a certificate in nurse midwifery and is a registered nurse. She attended Southwestern seminary.

She has been a hospital nurse and a public health nurse in Fort Worth, and a maternity nurse consultant for the Arkansas State Health Department.

The McCalls have one child, Lauren Elizabeth, born in 1986.

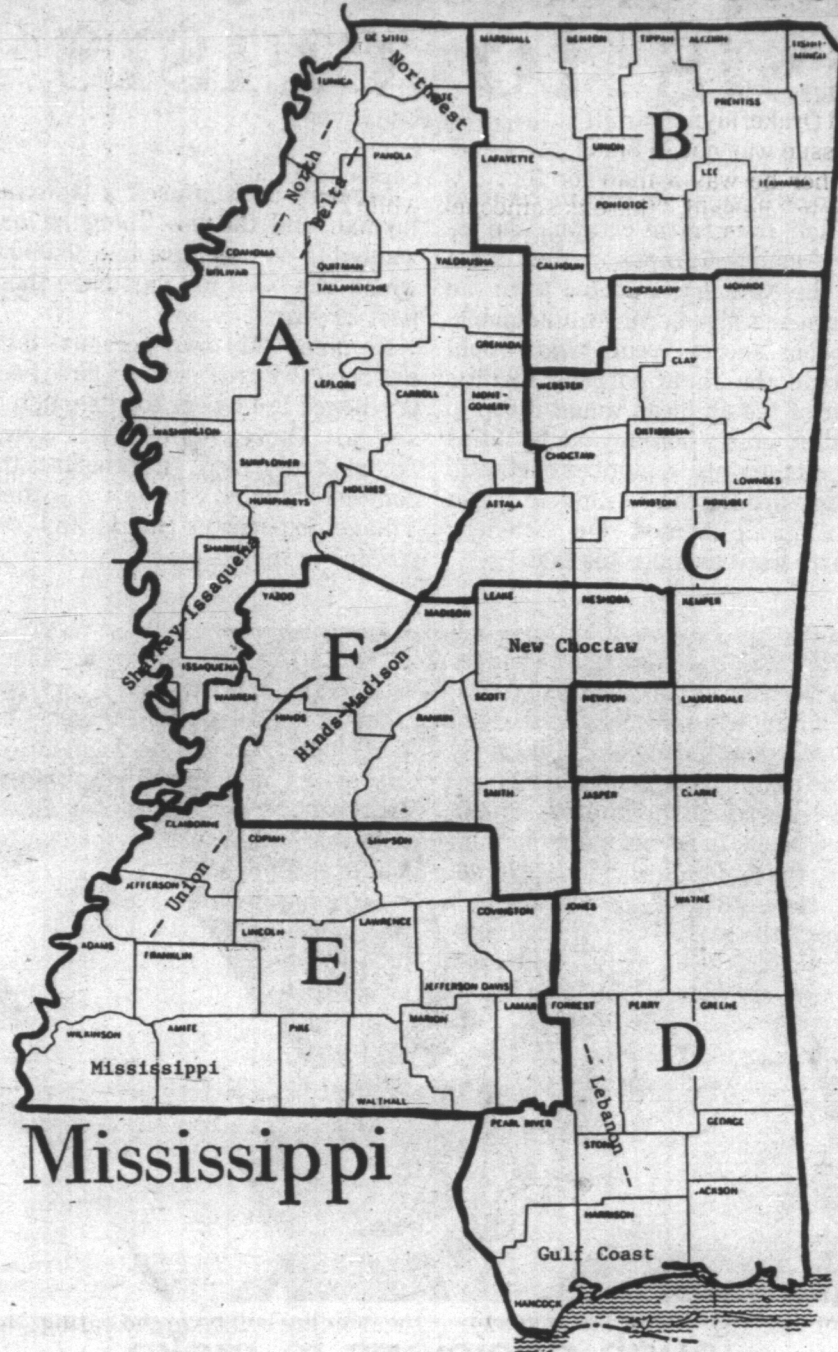
Donald and Margaret Davis, as missionary associates, will live in The Gambia, where he will be working in the development of a vocational skills program.

He is pastor of Davant (La.) Baptist Mission.

Born in Herington, Kansas, Davis is the son of the late Mr. and Mrs. Claude Davis, formerly of DeQuincy, La.

He received the associate of divinity (Continued on page 6)

An inside look at the Mississippi Mission



The Congregational Gifts Division assumes the responsibility to carry The Mississippi Mission to 1944 churches in the state. The division consists of 465 trained pastor and layman group leader teams who are presently setting up meetings with pastors, church leadership and deacon groups in each church. The group leaders provide each church with adequate information. The church determines its level of support to the campaign, and submits a Declaration of Commitment. If for some reason your church has not been contacted by a campaign

representative, please let us know in the campaign office by calling 968-3909.

To facilitate organization the state has been divided into six Regions as noted on the map. The list below indicates the positive response of churches reported to date:

REGION A

Dundee, Tunica
First Baptist, Cleveland

First Baptist, Greenville
First Baptist, Greenwood
First Baptist, Tunica

REGION B

Bissell, Tupelo
Birmingham, Sallito
Calvary, Tupelo
Chalybeate, Walnut
Cherry Creek, Ecu
First Baptist, Ripley
First Baptist, Tupelo
Iuka, Iuka
Lakeland, Mantachie
Lantrip, Bruce
Oak Grove, Pittsboro
Old Oak Grove, Myrtle
Providence, Banner
Southwood, Iuka
Tate Street, Corinth
Toxish, Pontotoc
Troy, Pontotoc
Wallerville, New Albany
Woodland, Pontotoc
Zion, Pontotoc

REGION C

Bay Springs, Porterville
Bluff Springs, Eupora
Center Ridge, DeKalb
Ebenezer, Ethel
Lollars Grove, Eupora
Sapa, Eupora
Shuqualak, Shuqualak
Sulphur Springs, Conehatta
Walthall, Walthall

REGION D

Bay Springs, Bay Springs
Derby, Poplarville
Enterprise, Enterprise
First Baptist, Quitman
First Baptist, Stonewall
First Baptist, Vancleave
Mahoba, Lucedale
REGION E
Antioch, Prentiss
Central, McComb
Crosby, Crosby
Ebenezer, Liberty
Enterprise, Liberty
First Baptist, Hazlehurst
First Baptist, Summit
Galilee First Baptist, Gloster
New Zion, Liberty
Poplar Springs, Hazlehurst

REGION F

Calvary, Jackson
Chapel Hill, Utica
Clear Springs, Louin
First Fannin, Brandon
Pocahontas, Jackson
Puckett, Puckett
Springfield, Carthage

The Mississippi Mission BOX SCORES

Each church is considering a suggested minimum goal (Great Commitment) and maximum goal (Greater Commitment). The target range gives each church an idea of what is required to achieve success for The Mississippi Mission. Listed below are the exciting results of churches reporting this week!

Greater Commitments (challenge target) Subscribed!

Church	Goal	Pledged
Bissell, Tupelo	\$14-15,000	\$15,000

Great Commitments (minimum target) Subscribed!

Church	Goal	Pledged
Lollars Grove, Eupora	\$ 4-5,000	\$ 4,000
First Baptist, Hazlehurst	74-88,000	75,000
Clear Springs, Louin	1-2,000	1,000
Ebenezer Baptist, Liberty	4-5,000	4,000
Zion Baptist, Pontotoc	10-11,000	10,000
First Fannin, Brandon	8-9,000	8,000
Sapa, Eupora	4-5,000	4,000

CONGREGATIONAL GIFTS DIVISION TOTAL
PLEDGED TO DATE \$1,925,611.97!

Gulfshore will host LTC for BSU 1st, Pearl, to mark pastor's 10th year

The spring Leadership Training Conference for the Mississippi Baptist Student Union takes place Mar. 27-29 at Gulfshore Baptist Assembly, Pass Christian.

The program will include election of 1987-88 officers, commissioning of the 1987 student missionaries, messages by Keith Tonkel, Esther Burroughs, Ed Rollins, and Don Prince, and a series of special interest and leadership seminars.

Tonkel is pastor of Wells United Methodist Church. Burroughs is national evangelism consultant with women for the Home Mission Board. Rollins is supervisor of the program support section of national student ministries at the Baptist Sunday School Board. And Prince is associate



Rollins



Tonkel



Malone



Burroughs

director of student work for Texas Baptists.

Music leader for the conference will be Rich Malone, minister of youth and college at Parkway Church, Jackson.

Each year the BSU of Mississippi appoints and supports a number of student missionaries from their own number. This year a total of 66 have been appointed to various home and overseas locations.

The special interest seminars available include "Your Attitude: A Winning or Losing Difference," "Building and Maintaining a Healthy Self-Image," "After Graduation — WHAT NOW?" and Exploring My Place in World Missions.

Leadership labs include sessions for worship and music leaders, publicity/communications, fellowship/social chairmen, working with international students, discipleship chairmen, Bible study, leaders of fine arts teams, community missions chairmen, campus BYW presidents, and advisory committee chairmen/members. Intensive labs will be offered for BSU presidents, enlistment chairmen, missions leaders, and evangelism/campus outreach leaders.

ACTS, TOO! of Mississippi State will offer a theme interpretation. Special music will be brought by Anita Howe of Perkinston campus of GCJC, the Gift of Song of Ole Miss, and by Turning Point of Itawamba Junior College.

(Continued on page 6)

Pastor Stanley B. Barnett will celebrate ten years of service to First Church, Pearl on March 1.



Barnett began his ministry at First, Pearl, in March, 1977. A native of Philadelphia, he is married to the former Estelle Vines, also of Philadelphia. Special recognition of him and his family will begin during the evening worship service on March 1 and conclude with a reception in the fellowship hall.

Senior Adult Corner

Thirty senior adults of Calvary Church, Silver Creek (Lawrence Association) attended a "Down Memory Lane" valentine luncheon, Feb. 10, hosted by John L. and Becky Miller. After the lunch, gifts were presented to those who had birthdays and anniversaries that day and to the oldest lady, oldest man and the couple who had been married the longest. Mike Sutton, pastor, and Euel Nelson, minister of music at Carmel Church, entertained the group with music and the singing of songs of yesteryear.

WMU will offer mission tours

A feature of the 1987 WMU Annual Meeting will be the opportunity for those attending to have a first-hand look at home and state mission work in Gulf Coast Association.

Mission tours will be offered during the two-hour lunch break on Tuesday, March 17.

Participants may choose one of two tours. TOUR ONE will include visits to the Seamen's Center, Spanish Mission and North Long Beach Mission. TOUR TWO will visit the Korean Mission, Faith Obedience Church, and the Seamen's Center.

Transportation will be provided in vans and buses furnished complementarily by churches of the Gulf Coast Association. Lunch will be catered for all those who choose either tour. Reservations MUST be made for either of these tours. Send \$4.50 per person for lunch to WMU Office, Box 530, Jackson, MS 39205. Deadline for reservations for either of these tours is March 6.

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The Mississippi Mission

Village lives from crisis to crisis

By Tim Nicholas

The Mississippi Baptist Children's Village has never turned a child away for financial reasons, according to its long time director Paul Nunnery. But that doesn't mean the Village has anything like financial stability.

"We go from financial crisis to financial crisis," says Nunnery who has headed the child care agency for 26 years.

Of course, the Village could take federal funds — which are offered in profusion. But Nunnery and the Village trustees continue to believe that the issue is more than one of church-state separation. "We honestly believe that a ministry to troubled children, their families, and the private home is one of the first human concerns of the church," says Nunnery. "Thus, we believe it ought to be the exclusive prerogative of the church."

So, operating solely on contributed funds means that there will be peaks and valleys in finances. The Cooperative Program funding only amounts to between 16 and 18 percent of the Village's needs. Thus, there is a need for what The Mississippi Mission offers.

The Mississippi Mission is a unified endowment campaign endeavoring to raise \$40 million for the three Baptist colleges and the Village. The Children's Village's portion of the endowment would be \$4 million.

"We are always catching up," he says. And supporters believe the Village is great. "At the same time they seem to be saying 'What are they doing in this campaign? We give to the Village every year.' They don't realize it takes substantially more than \$5,000 a day 365 days a year to keep open," says Nunnery, who acknowledges that there is an upper limit to what the average church member can do financially to help.

Financial valley

"I know that every time we descend into the financial valley, I cannot ask individuals to rush to our defense a half dozen times a year to pull us out," says Nunnery. "The only solution is to have a stable source of income — such as an endowment fund which can be budgeted."

Of course, staying with their income means leaving out services — food, shelter, and clothing are taken care of first. The needed services are in the personal care and attention that children from "America's troubled society" have missed.

The two areas of greatest need are

in houseparenting and in professionally trained clinicians — social workers and psychoanalysts.

"The houseparents are the hub that make the wheel roll," says Henry Glaze, executive assistant, in charge of all units and programs at every Village facility. Glaze said he has houseparents working 14 days without a day off. He's needed nine slots that can't be funded and the Village needs to give all the houseparents a raise.

Nunnery is explicit about the houseparents' needs. "The majority of our staff don't even make the federal minimum wage and that's a sin and a shame for a 90 year old Mississippi Baptist agency that we can't afford to pay the people who have the very lives of these children in their hands."

Houseparents care

Nunnery knows these surrogate parents care deeply for their charges. One young housemother stood in an inservice meeting in tears saying, "I don't speak their (the children's) language." She felt frustrated and defeated. Says Nunnery, "She stayed long enough to find out some of the kids were hearing what she said."

"Without them," says Glaze of the houseparents, "there is no child care facility."

The other need is in the clinical area of care. Claire Nowlin, director of social service, says the target is to add two social work positions and upgrade salaries. This would enable the social workers to more adequately cover the main campus in Jackson and the five facilities spread around the state.

"The core of our work here has to do with goal setting for the families and the children and planning with them for what's going to be ultimately the best plan for them as a family unit," says Nowlin. "Since we've intensified our work with families, we've cut the length of stay in half — cut it by two years," she says.

Mrs. Nowlin's programs include a family clarification unit, one for boys and one for girls where there is a one year permanent plan for each child to, she hopes, reunite the family. And there is a preparation for independent living unit for older adolescents who take increased responsibilities and increased privileges. They learn such as keeping a checking and savings account and how to interview for a job. These hold down jobs on campus.

The children who come to the Village are usually children with problems. Ones with the most difficult problems and needing therapy are

seen by John Nowlin, the Village's psychotherapist who has been fulltime on the staff since July 1985.

"Every child who comes in here needs therapy," says Nowlin. However, he's completely booked up. For instance, one child had been in 7-8 placements with relatives, had destructive tendencies and threatened suicide, and was 3-4 years behind in school. He was placed in one of the campuses outside Jackson and is functioning "marginally well," says Nowlin. "Sometimes," says Nowlin, "we have to overlook a crying need for therapy and opt for placement for therapeutic effect."

Nowlin also sees the houseparents in support groups which act as a safety valve. "It's a high pressure job," says Nowlin. Many of the children are angry and their hostility is displaced on the nearest representative — the houseparent. "I believe should we get this endowment fund and salaries increased. That in itself will alleviate some of the problems in turnover in houseparent staff," says Nowlin.

The hurts

Paul Nunnery knows that the hurts the Village is dealing with are "hurts that don't show up as bruises on the skin." Although, some of the children are victims of physical and sexual abuse. These hurts "can't be solved with three good meals, clothes, church every time the doors are open, and education in its academic sense." These are an important part of the Village's ministry. However, "If we do this and nothing more, we shouldn't exist," says Nunnery.

"We need to maintain a ministry which is timely and relevant. We've got to be equipped to address the problems of troubled children and their troubled families and their troubled homes as they are presented to us today."

Nunnery has a dream for the Village. "The day of a single purpose residential ministry of any kind is over and has been over. It simply costs too much money to operate a residential facility to restrict that facility to a single barrel service," he says.

"My dream is to see this our central location 100 percent converted to programs of . . . extraordinary forms of care." Nunnery lists the crisis intervention center and chemical dependency units already in place. Maternity care has just been added (See separate story). And other ministries such as to handicapped children are possibly ahead.

Why? "Because we've got the physical environment and number of buildings at this location and metropolitan Jackson with professional services critical to extraordinary care and this is our headquarters where department heads live and work," he says.

Also, Nunnery points to the advantages of having the majority of the children in out of Jackson locations because they are more identified as individuals, the community can become more involved in the program, "and most importantly, the existence of these facilities allows us to be more versatile."

Should Nunnery's dream come to fruition, the central campus, the India Nunnery Campus, named for a girl the Nunnerys adopted from the Village and who died in an automobile accident several years ago, would become the multi-purpose facility. Most of the children would move to smaller group homes and facilities around the state. A number of church groups are already ready to begin more group homes, but Nunnery doesn't want to move too fast.

Nunnery calls himself a layman's layman and the last thing he had wanted to do was "live in a fishbowl which has been my existence these past 26 years."

He notes "My own personal faith has been strengthened as I have been privileged to be here long enough to see all these inadequacies and mistakes overruled. The proof is in the countless adults who tell me their Village experience made the difference in their lives."



Tough decisions to make

Todd Watson, a student at Mississippi College, looks over his notes from an interview with a student missions applicant during a meeting of the state Baptist Student Union Missions Committee which met Feb. 10-14, appointing 66 student missionaries. These 66 are being notified and, pending acceptance, their names will be released. The committee was chaired by Larry Ponder of the University of Southern Mississippi. Other members were Robin Batte, Co-Lin; Elizabeth-Ann Matthews, MUW; Thomas West, Ole Miss; Steve Smith, BSU director, Carey; Wayne Vandiver, BSU director, Itawamba; Gary Permenter, state BSU president, MSU; and Lloyd Luncford, state associate, Department of Student Work, MBCB.

Four state couples . . .

(Continued from page 4)
ty degree from New Orleans Seminary.

He has been the owner and manager of a hardware business in Baker, La., and an employee with a construction company in Zachary. He also has been associate pastor of Port Hudson Baptist Mission, sponsored by First Baptist Church, Zachary. He has been a volunteer in Zimbabwe with the Louisiana/Zimbabwe partnership. Born and reared in Baton Rouge, La., Mrs. Davis, the former Margaret Lively, is the daughter of Mrs. Zulu Caston of Osyka, Miss., and the late Lindsey C. Lively, formerly of Baton Rouge.

She received the bachelor of science and the master of education degrees from Louisiana State University. She also has a certificate in vocational evaluation from the Commission of Certification of WAVES (work adjustment and vocational evaluation specialist), Arlington Heights, Ill.

She has been a teacher and vocational evaluator in Baton Rouge.

The Davises have two grown children.

All four couples will go to Rockville, Va., in March for a seven-week orientation before leaving for the field.

Gulfshore . . .

(Continued from page 5)

Testimonies will be offered by AnaKarelis Hernandez of Mississippi State and by Kirk Parker of Ole Miss.

Registration at Gulfshore begins at 3 p.m., Mar. 27. Dinner is at 5:30. The program closes Sunday at 11 a.m.

No strangers here

Henry Glaze tells of a five year old girl whose mother asked for a place to put her daughter. She worked in a bar, the sitter had gotten drunk, and so she called the Village. Glaze went with two other adults to get her. She walked up to him and hugged him, later asking, "Are you a stranger?" He replied, "We were strangers, now we're friends." She said, "Good, I ain't s'posed to talk to

strangers." After a bath, food, and getting some of Henry and Ruth's daughter's clothes, the child spent a short time in the crisis intervention unit. She transferred to the regular program and later, was reunited with her mother. They moved in with the mother's natural family and Glaze says they're doing okay now with the mother out of the bar, having had some secretarial training.



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Devotional Unexpected witness

By Vernon Sikes

"Do all things without grumbling or questioning . . . holding fast the word of life . . ." (Philippians 2:14-16).

It was my gentle reminder miracle. That's what I call what happened to me on that cold night after a high school basketball game a few weeks ago.

I was more than ready to get home. The night was cold, I was tired, and all I wanted to do was to take a long hot bath and hit the sack.

For some reason, however, just before I turned onto my street, I had a strange feeling that I should go to a local restaurant. I wasn't hungry, but I knew without a shadow of a doubt that I was supposed to go.

I sat on a stool at the counter, ordered a cup of coffee, and continued to wonder why I was there. A stranger was seated several stools away and was absorbed in a piece of pie and a cup of coffee.

I sat through two cups of coffee that I really didn't want, expecting something to happen, but nothing did.

After paying my ticket, I left the restaurant, and was walking toward my car when I heard someone call to me. As I looked back, the stranger who had been sitting at the counter was coming my way.

"You don't know me, but I know you're a church man," he said. "Could I talk to you for a few minutes?" I hesitated briefly and considered how badly I wanted to get home, but the two of us went back into the restaurant, took a table this time, and ordered more coffee.

He told me about himself. He asked about "what folks call Christianity," and how to become a Christian. Out of thin air he started asking me about all those questions that I, for some reason, thought were reserved for more formal occasions, like for preachers and deacons during church visitation nights while sipping coffee in somebody's parlor.

He talked and I listened. I talked and he listened. He thanked me for helping him, and on my way home, I thanked God for the gentle reminder of my role in the whole scheme of "what folks call Christianity."

Vernon Sikes teaches Spanish at Yazoo City High School and is a member of First Church, Yazoo City.



Faces And Places

by anne washburn mcwilliams

Holly Ann Hendrix.

Holly Ann Hendrix was six weeks old by the time I got to see her, and her seven lbs. of Dec. 20 had increased to 11 lbs. by Feb. 7. Still she's petite.

Her middle name, I like to think, is for her Great-aunt Anne, except it isn't spelled with an e. So I guess actually it's for her mother, Luann. And the Holly is just because she was born so near Christmas.

When I first saw her at her Victorian house in Hogansville, Ga., she was wearing yellow sleepers, with the feet in, and I could not see her toes. Her hand curled around my finger; I marveled at the exquisiteness of her tiny fingers. The jet black of her father's hair and the red tints of her mother's hair have been combined, so that Holly's hair is so dark it looks black at first glance. Yet over the black and in the feathery hairs about her face there's a silken red sheen.

Her Grandmother Hendrix was getting ready to give her a bath. I wanted to take her picture, so we laid her in her bed to watch the dancing dolls in the mobile above it. She opened her blue eyes wide and solemnly watched me, as if wondering what in the world that camera could be. I took her picture with her Grandmother Brown (my sister Betty) and with her Great-

grandmother Washburn (my mother) and in about 15 different poses by herself. I wanted to make a picture of the four generations, but Holly's mother was in the hospital.

Any baby is infinitely precious. But Holly's safe arrival was a cause of special rejoicing to all our family. We had been longing and praying since June for the day that she would be born. Her mother was in the hospital 27 times (I think I have the numbers right) between June and December. Then when Holly was a month old, a blood clot in the lung (an after-effect of the birth) sent Luann to the hospital again, this time for three weeks. (She has gone home now, and though weak, is much better.)

Many people, in many places, have prayed for Holly and Luann. "A baby is God's masterpiece," wrote Ruth Vaughn. And especially — most especially! — is Holly.

I held her close for just a minute, and felt the warmth of her trusting head on my shoulder. I never did hear her cry. No matter where she was or who was holding her, she seemed content.

Mama, Betty, and I drove to the hospital to see Luann. While we were there, Bubba walked in, holding the



handle of a ruffled basket that contained his baby daughter. He placed her on the hospital bed beside Luann and demonstrated that he had learned to change diapers in two minutes or less.

Bubba held Holly's face up beside Luann's and said, "See, they look exactly alike!" As Luann sat propped against the pillows and smiled down at the baby in her arms, I was sorry I had left my camera in the car, for I have seen few scenes that to me were more beautiful.

Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Place of puppets

Editor:

In response to the question, "What place does puppet ministry have in the worship service of a Baptist church?" I would like to say it can have a very important place in the service if used in an appropriate manner. There are a vast variety of puppet scripts that can be used to enhance the worship experience, from scripts that teach salvation, doctrine, and God's love to scripts that are funny and entertaining yet teaching a scriptural truth in the process.

I readily admit that some scripts are not appropriate for the worship service and should be performed in a fun and fellowship type setting; but if scripts are chosen to compliment the worship service and not take from it, they can have a profound affect not only on the children of the church but also the adults.

I would like to point out that the person who asked the question, correctly used the word "ministry" in referring to puppets. Ministry means service, and puppets and those who work with them are in service to our Lord. I think at times people take too lightly the work of a puppet team and

don't realize puppeteering is a ministry. They see it only for its entertainment value and fail to see it as a legitimate ministry of the church in reaching children and adults for the Lord.

No, there is no mention of puppets in the Bible; but there is also no mention of pianos, sound systems, movies, videos, etc. But these are used to enhance our worship and were used as teaching tools. Puppets are only one of many tools the Lord uses to convey his message to people.

If God can use a donkey to get his message across to Balaam, then I see no reason he cannot use puppets for the same purpose.

Mrs. Tammie Worsham
Puppet Director
Coward Baptist Church
Charleston, MS

No licensing

Editor,

I'm writing this letter first as a Christian; as pastor of Corinth Baptist Church, Heidelberg, Ms.; and as state board member in the Jasper County Association. And this letter is concerning licensing for church-related agencies and, if the trend con-

tinues, our Sunday Schools.

As a citizen of these United States and serving in two armed services when the need arose, I believe in freedom and separation of church and state.

During these past few weeks there have been committees in the House and Senate pertaining to this licensing issue. It's my understanding that Paul Nunnery, executive director of our Baptist Children's Village, gave testimony that our Children's Village, an agency of Mississippi Baptists, has already been licensed. And I, as a Christian, as a citizen, a pastor, and state board member, feel that Paul Nunnery and/or the Board of directors of said Children's Village, overstepped their rights to involve state in church-related agencies; and I'm asking that we Mississippi Baptists in convention sessions or otherwise ask them to rescind this action.

Edd Holloman, pastor
Corinth Church
Heidelberg

I used to dream of fine and fancy things. Now I realize that to have life, is the best of everything. — Romy Case, Brookhaven.

According to psychiatrists, it's not good for a man to keep too much to himself. The Internal Revenue Service is in complete accord with this statement. — The Duncannon (PA.) Record

Alliance formed, leaders feel "disenfranchised"

CHARLOTTE, N.C. (BP) — A new Southern Baptist organization — the Southern Baptist Alliance — has been formed to counter what leaders call a threat to the denomination's "historic principles, freedoms and traditions."

Henry Crouch, pastor of Providence Baptist Church in Charlotte and chairperson of the SBA, led the news conference in Charlotte. Two Raleigh pastors, William R. Puckett Jr., of Millbrook Baptist Church and M. Mahan Siler of Pullen Memorial Baptist Church, led the Raleigh meeting. Jim Strickland, pastor of Cartersville (Ga.) First Baptist Church, headed up the Atlanta news conference.

"We are not a splinter group," Crouch said. "But we want to be a voice of conscience within the convention. The fundamentalist-conservative takeover of the SBC has left many Southern Baptists disenfranchised . . . and we will exist as long as we feel disenfranchised."

Crouch maintained the group is not intended to be a new political organization.

In Raleigh, Siler said the group "has no intention of starting a new denomination. This is an effort for persons to remain within the Southern Baptist denomination . . ."

In Atlanta, Strickland, who has been active in the moderate political effort in the SBC, said the new organization will not support a candidate for presidency of the 14.6-million-member denomination.

"We will vote our own consciences," he said.

Strickland was asked if leaders of the moderate faction — such as James Slatton, pastor of River Road Baptist Church in Richmond, Va., and Norman Cavender, a layman from Claxton, Ga. — share his views. "They will continue political work and have given their blessing upon us. We are choosing separate ways to accomplish the same thing. We've said it's time for politics to be over. They don't think so," Strickland said.

Strickland added the SBA "could be easily put out of business" if the Southern Baptist Home Mission Board and the convention itself support women as pastors, continue the support of the Baptist Joint Committee on Public Affairs, and "the disenfranchisement now taking place through the office of the (SBC) president" is stopped.

He referred to current discussions concerning severing the relationship between the SBC and the Baptist Joint Committee on Public Affairs, which has been under fire from SBC conservatives. Crouch also referred to a decision by directors of the Home Mission Board not to provide supplemental salary support for ordained women who serve as pastors.

During the news conferences the officers of the SBC were announced.

They include Crouch, Susan Lockwood Wright, pastor of Cornell Avenue Baptist Church in Chicago,

(Continued on page 8)

"WMU, FMB must spread missions contagion"

O'Brien identifies worldwide trends that are affecting missions efforts

By Carol Garrett

BIRMINGHAM, Ala. (BP) — Six major trends or movements will impact the future of missions education and support, William O'Brien told Southern Baptist Woman's Missionary Union leaders.

O'Brien, executive vice president of the Southern Baptist Foreign Mission Board, pointed to:

- Globalization of the world's economy.
- A shift in world emphasis from East-West to North-South.
- Urbanization of the world.
- Internationalization of the cities.
- Growth of the church in the Southern Hemisphere.
- Equalization of sending of missionaries.

Missions strategists must consider that Southern Baptists live in an age of global industries, global patterns, and global economies, O'Brien said. "Part of the problem we have now is still acting as though ours is a national economy and everybody else's is a national economy in competition one with another," he explained.

Southern Baptists also must adjust their view of the world as balanced between East-West hemispheres to North-South, he added noting, "The real problems and the real issues of the future lie in the vertical axis."

Too, O'Brien said, 52 percent of the world's population will live in major cities by the year 2000. Trends indicate that more than 400 of those major cities will be megacities, with popula-

tions of between one and four million people. At least 17 cities will be supergiant cities, with more than 10 million people in each.

By the end of the century, seven of the supergiant cities will be Islamic and "basically hostile to the gospel and the presence of missionaries," he said.

In addition to the urbanization of the world, the internationalization of the cities will have great impact on missions, O'Brien continued. "Look at any major city here in the United States, and you see a small micro-cosmic United Nations," he said.

In New York City, more than 6 million people speak English as a second language. More than 14 percent of the population of Paris, France, is Arabic.

The rising of the church in the Southern Hemisphere also must be considered by serious mission strategists, O'Brien stressed.

By the end of the century, there will be about 100 million Protestant evangelicals in Latin America, and between 250 million and 300 million Christians on the continent of Africa, he said. Already, most of the Christians of the world are not white.

"The churches of the Southern Hemisphere, and in China, the Soviet Union, and the Eastern bloc are the most dynamic and alive churches in the world, who literally should be our teachers rather than learners," O'Brien said.

Dynamic churches in the Southern Hemisphere and the developing part of the world "have their own sense of responsibility for evangelization and missions," O'Brien said, and they must play an important part in the sending of missionaries.

These churches have already sent about 15,000 missionaries of their own, across tribal and national lines and geopolitical boundaries, "and they're doing it out of their poverty, not out of affluence," he said.

In light of worldwide trends that already are affecting missions, the WMU and Foreign Mission Board must consider tailoring the missions message at local and regional levels, O'Brien said.

"How do we infiltrate the grassroots precincts of this great denomination with the seeds of contagion on behalf of our missions potential?" O'Brien asked.

WMU and Foreign Mission Board must take responsibility for spreading "missions contagion" in order to "help Southern Baptists stop stealing from their missions future," he said.

"Some of the churches of our convention are annually increasing their world missions knowledge indebtedness. Many churches are mortgaging missions education, cashing in awareness and knowledge potential for quick growth and/or survival in the pawn shops of pragmatism."

Carol Garrett writes for WMU, SBC.

Churches adopt annuity plan of '88

The following churches have adopted the Expanded Annuity Plan of 1988 since those reported in the Jan. 8 issue of the Baptist Record:

Bolivar: Calvary; Clay: FBC, West Point, and Pheba; Hinds-Madison: FBC, Ridgeland, Ray-

mond Road, and Woodville Heights; Jackson: Arlington Heights; Jasper: Union, Seminary; Leake: Standing Pine and Walnut Grove; Marion: Improve; Rankin: Day Star, Pelahatchie, and Rock Hill; Scott: Ephesus; and Winston: Gum Branch.

Pastoral care, ethics workshop will focus on AIDS topic

"AIDS: Implications for the Medical, Religious and Legal Professionals" is the topic of the 27th annual pastoral care and ethics workshop, March 5, from 9:30 until 3 p.m. at Mississippi Baptist Medical Center's Gilfof Building. The speakers are Paul Griffin Jones, II, executive director of the Mississippi Baptist Chris-

tian Action Commission; Eric A. McVey, infectious disease physician and medical director at MBMC; and Arthur C. Sharpe, Jr., special assistant attorney general with the State of Mississippi's Attorney General's Office. For more information on this free workshop, call 968-5146.

Shared ministry meets planned

Mississippi will play host to two shared ministry conferences in March: in Jackson, Mar. 17 at Holiday Inn Downtown, and in Tupelo, Mar. 19 at Best Western Trace Inn. Both will take place 9 a.m. to 4 p.m.

The meetings, led by Bob Sheffield, a church administration consultant for the

Baptist Sunday School Board, are designed for pastors, other staff members, and deacons.

Topics include how to become a sharing leader, how to prepare the congregation, how to equip deacons as partners, how to build the staff into a team, and how to lead volunteers.

For details on the meetings, contact Julius Thompson, Box 530, Jackson, Miss., 39205, phone 968-3800.

Bi-racial group to offer VBS clinic

The Mississippi Baptist Bi-Racial Commission will offer a Vacation Bible School Clinic, May 2.

A team of National Baptists attended the Annual Institute of Vacation Bible School Leaders at Glorieta. The team, invited by the Sunday School Board and the Sunday School Department of the Mississippi Baptist Convention Board heard the leaders at the Institute interpret the theme, "The Bible, God's Treasure Book." "God's Strong Leaders" will be studied by

youth. Adults will look at "Pioneers of Faith."

Attending the Institute from National Baptist Churches in Mississippi were: Ms. Linda Lee, Ms. Dorothy Wright, Eddie Cole, Ms. Jacqueline Jones, Mrs. Roberta Kennedy, Ms. Dorothy Manning, Mrs. Ora Bennett, Ms. Daisy Cobbins, Miss Anne Lovelady, and Richard A. Brogan who serves as the director of the bi-racial commission.

Southern Baptist Alliance formed, leaders feel "disenfranchised"

(Continued from page 7)

vice chairperson; Richard Groves, pastor of Wake Forest Baptist Church, Winston-Salem, N.C., secretary; and Bruce Morgan, pastor of First Baptist Church, Greenville, S.C., treasurer.

Although organizers say SBA is composed of representatives from "more than 15 states," no information was made available on the number of churches or members participating.

In Raleigh, Puckett said the Alliance's operating budget will be financed through an annual \$25 membership fee for individuals and \$1 per resident member for church membership. He added SBA has "some seed money" and speculated the amount is between \$3,000 and \$5,000.

In materials prepared for release at the news conference, organizers said the SBA "will concentrate on three areas: first, the articulation of positions on issues and events within the SBC; second, the confrontation of agencies and the SBC itself when historic principles and practices are violated; and third, the creation of a channel for the funding of SBC mission efforts and agencies that have been denied or defunded."

During the news conferences, a covenant was read which details seven principles which Alliance

leaders say the organization is committed to:

— "The freedom of the individual, led by God's Spirit within the family of faith, to read and interpret the Scriptures, relying on the historical understanding by the church and on the best methods of modern biblical study.

— "The freedom of the local church under the authority of Jesus Christ to shape its own life and mission, call its own leadership and ordain whom it pleases as gifted for ministry, male or female.

— "The larger body of Jesus Christ, expressed in various Christian traditions, and to a cooperation with believers everywhere in giving full expression to the Gospel.

— "The servant role of leadership within the church, following the model of our Servant Lord, and to full partnership of all of God's people in mission and ministry.

— "Theological education in local churches, colleges, seminaries characterized by reverence for biblical authority and respect for open inquiry and responsible scholarship.

— "The proclamation of the Good News of Jesus Christ and the calling of God to all peoples to repentance and faith, reconciliation and hope, social and economic justice.

— "The principle of a free church in a free state and to the opposition to any effort either by the church or state to use the other for its own purposes."

When asked if formation of the Alliance goes against requests from the SBC Peace Committee to lower tensions within the convention, Puckett said problems on the Peace Committee are coming from "the inflexibility of the other side that is in power and is unwilling to move off of dead center on the insistence that (biblical) inerrancy is the only basis for cooperation."

"We're willing to cooperate with anybody. We're not excluding them (fundamentalists), they're excluding us (moderates)," Puckett said.

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Sunday School Board reduces layers of administration

By Linda Lawson

NASHVILLE, Tenn. (BP) — A reorganization of the Southern Baptist Sunday School Board and reassignment of four employees in vice presidential slots were approved by the board's trustees Feb. 3.

After extended discussions about whether the Sunday School program, termed by President Lloyd Elder the "highest priority," was placed high enough in the organization, trustees voted to ask Elder to study the management level of Sunday School and report back at the August 1987 meeting.

During six hours of presentation and discussion, Elder said the reorganization is an attempt to "downsize" the structure of the board and reduce the number of levels of management between the president and the board's 17 programs. "We want to structure the board to say that Bold Mission Thrust and the urgency of evangelism are our heartbeat in service to Southern Baptists," he said.

The revision, which becomes effective March 1, changes the concept of the executive office from a president and executive vice president to an executive officers' team that includes the president, five vice presidents who report to the president, and an assistant vice president for communications reporting to the executive vice president.

James D. Williams, associate to the president and director of the office of planning and research since 1984, was approved as executive vice president. Williams, 52, will be the first executive assistant to Elder.

James W. Clark, executive vice president since 1976, will become senior vice president for publishing and distribution. A 32-year employee of the board, Clark, 55, will direct the Broadman, Holman, and book store divisions and the Genevox music

group.

Jimmy D. Edwards, vice president for publishing and distribution since 1981 and an 18-year employee, moves to a restructured position as vice president for church programs and services.

Edwards, 48, will oversee the family ministry, national student ministries, telecommunications, art and materials services departments, and a new marketing department, along with the church services division. That division includes Glorieta and Ridgecrest conference centers and the church media library, church architecture and church recreation departments.

Gary D. Cook, 44, director of the church and staff support division since 1981, was approved for a newly created position, vice president for church program organizations. Cook will oversee the Sunday School, Church Training, church music, church administration, and special ministries departments.

The vote on the four personnel recommendations came after an effort to vote on each individually and a motion that Cook not be reassigned as vice president for church programs organizations.

Rick Forrester, pastor of First Baptist Church of Lilburn, Ga., questioned Cook's lack of experience related to the Sunday School program.

"There is nothing wrong with Gary or his commitments to the Lord and Holy Scripture . . . As great a fellow as Gary is, his qualifications are not in that background (Sunday School)," said Forrester.

Warren Hultgren, pastor of First Baptist Church of Tulsa, Okla., said Cook, an Oklahoma native, "has an excellent grasp of administrative skills. He is forthright and has a deep sense of personal piety."

The motion not to reassign Cook was defeated in a secret-ballot vote, 51-22. The four personnel recommendations then were adopted with four dissenting votes.

The structure revision was approved with two opposing votes after attempts to postpone a vote to the next meeting and elevate the Sunday School department to an office headed by a vice president who would serve on the executive officers' team. Elder was asked to study the possibility of raising the Sunday School department to a division.

Gene Henderson, pastor of First Baptist Church of Brandon, Miss., called the discussions "the best interchange of ideas since I've been on the board."

Opposing an immediate vote on making Sunday school a division, Henderson said, "I don't personally think this is prudent, but I'm like the rest of us in that I'm totally, unequivocally committed to the Sunday school."

In the reorganization, three divisions — Bible teaching, Christian development, and church and staff support — were deleted. Ralph McIntyre, director of the Bible teaching division, will become special assistant to the president until his retirement after August 1987. Howard Foshee, director of the Christian development division, will become director of planning services, a new post.

Also, Lloyd Householder, director of the office of communications, becomes assistant vice president for communications. Robert Turner, director of the conference center division, becomes director of an expanded church services division. E.V. King, vice president for business and finance, continues as the chief financial officer of the board.

Linda Lawson writes for the BSSB.

Thursday, February 26, 1987

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Historians will study women in SBC history

NASHVILLE, Tenn. — "Women in Southern Baptist History" is the theme of this year's joint annual meeting of the Historical Commission, SBC, and the Southern Baptist Historical Society.

Participants will meet at the Woman's Missionary Union National Headquarters in Birmingham, Ala., on April 21-22. Reservation information can be obtained by contacting the Historical Commission, SBC, 901 Commerce St., Suite 400, Nashville, TN 37203.

Speakers include Leon McBeth, professor, Southwestern Seminary, Fort Worth; Carolyn Weatherford, executive director, SBC, WMU; Bobbie

Sorrill, associate executive director, WMU; Marion Lark, senior minister, First Church, Henderson, N.C.; Catherine Allen, associate executive director, WMU; Rosalie Beck, assistant professor, Baylor University, Waco; Kay W. Shurden, associate professor, Mercer University School of Medicine, Macon, Ga.; Carolyn Blevins, assistant professor, Carson-Newman College, Jefferson City, Tenn.; and Evelyn Thompson, freelance author, Shelbyville, Ky.

Papers presented at the meeting will be published in the July 1987 issue of *Baptist History and Heritage*, a quarterly journal published by the Historical Commission.

RTVC trustees differ over financial report

By Dan Martin

FORT WORTH, Texas (BP) — Trustees of the Southern Baptist Radio and Television Commission differed over the meaning of the first quarter financial report during their January meeting.

Fred Roach, first vice chairman and finance committee chairman, said the first quarter report is "cause for celebration. It is a most fantastic report."

Roach, a Dallas home builder, said the commission, which has been in financial trouble during the launch of the ACTS television network, had a net revenue of \$80,000 in December. He noted the RTVC ended the quarter with a deficit of \$137,000, which was much better than the projected deficit of \$523,000 for the first three months.

Revenues, he said, showed up a plus-\$16,000 for the quarter, primarily brought about by reduced spending, including a cutback in production of new shows for the ACTS network.

However, several trustees took issue with Roach's positive report.

Gary Jossa, an advertising agency owner from Newburgh, Ind., said he is concerned because all anticipated revenues from fund-raising activities "are backloaded. It seems to me there is a lot of 'blue sky' in this report."

Jossa said fund-raising activities are projected to produce revenues in the last quarters of the year and are not prorated on an equal basis through the four quarters. He pointed out \$1.9 million is projected to be produced by development in the \$9.3 million budget. Of that, he said, \$340,000 was projected to be raised in the first quarter, about 17 percent of the total.

Of the projection, \$302,000 was reported raised, \$38,000 under budget.

He said no figures were made available about how much is being spent on fund raising.

Trustees were told an effort will soon be intensified in Atlanta, with a primary emphasis on the solicitation of major gifts by RTVC President Jimmy R. Allen. The effort, which is expected to occupy the time and attention of Allen, several staffers, and consultants, also will feature four

fund-raising telemissions dinners.

Roach, however, told trustees he believes the development goal is "realistic. We reached \$198,000 in December and if we divide out the \$1,575,000 left to raise, that only amounts to \$175,000 per month."

Jossa also pointed out \$475,000 has been budgeted for syndication, or sale of ACTS programs to commercial television stations. For the first quarter, syndication was projected to produce \$30,000 — about 6 percent of the total — but produced only \$24,000.

"I think we are looking at \$475,000 that is not going to happen," he said.

In response to a question by Jossa, Bob Taylor, senior vice president of programming services, said the RTVC staff currently is conducting a study to determine how well the syndication efforts will be received on three lines of products: current production of ACTS, an updated version of *Country Crossroads*, and a package of old movies.

Taylor said the complete study will be available when the trustees meet for a retreat in early April but said it appears only about \$100,000 of the projection "is pretty sound."

Country Crossroads, a country music show, is getting a negative response, Taylor said, primarily because the "whole country music genre is in the pits right now." Negative results also are being received on the movie package.

"At this point it is not encouraging," Taylor said. "I am less enthusiastic than I have been, and that is based on the response we have gotten from the industry."

Another trustee, Laverne Butler, a pastor from Louisville, Ky., told Roach: "I don't have that gut level feeling of enthusiasm. I think we need to stop relying on inspiration and get down here in the real world."

In response to the questions from the trustees, T.W. Terral, a Baton Rouge, La., pastor and immediate past chairman of the board, told trustees he was "scared to death a year and a half ago" by the financial condition of the agency.

Then, he said, the RTVC had high accounts payable it could not meet, and now the commission is current.

Dan Martin is BP news editor.

Don't let HMB ordination policy erode missions support, Banks says

By Carol Garrett

BIRMINGHAM, Ala. (BP) — The recent Southern Baptist Home Mission Board policy prohibiting future board financial support for women pastors is "probably the best action the board could have hoped for," said Bob Banks, the board's executive vice president and interim chief executive officer.

Banks spoke to Southern Baptist Woman's Missionary Union leaders during a Jan. 12 session of their executive board meeting.

Banks said he hopes churches and individuals who disagree with the new policy will not withhold their Annie Armstrong Easter Offering or Southern Baptist Cooperative Program gifts as a form of protest.

"If churches or individuals withhold funds, they punish 3,700 missionaries, provide less ability to reach this nation for Christ, and hurt home missions in their state and nation," he said. Refusing to give would be to "opt out of a voice and participation in that

part (of home missions) which is good, productive and carries forward the Lord's work." Southern Baptists who consider withholding their support should also consider the missionaries, he added.

A focus on the missionary puts the work of the entire denomination into proper perspective, he told the WMU leaders.

"As we look at these missionaries who have been called out to serve and to share the gospel, somehow the purpose of WMU and the HMB is very clear. We are here as enablers, as helpers in the chain of faith," he said.

Although there is deep personal conviction, and therefore sharp division, on both sides of the ordination issue, the new policy is consistent with what the board's ordination study committee perceives to be the opinion held by most Southern Baptists, he said.

"I don't see any reconsideration of this policy at this time," he added, noting, the committee was divided

over the question, and the new policy itself is a compromise.

He emphasized the policy only prohibits board funding for women who are pastors of local churches.

About 40 churches, in the Southern Baptist Convention have female pastors, and only one of those receives board funds. That church will not lose funding, since the policy applies only to future requests from churches with women pastors.

Banks told WMU leaders the policy neither prohibits the appointment of ordained women as missionaries, nor prevents the use of board funds to employ ordained women in other church or associational staff positions, such as student workers or Baptist center directors.

"We have stressed that the HMB is the mission board of all Southern Baptists. Even if someone may not agree with all the policies, we hope they will be unwavering and unfaltering in support of home missions," he said.

Carol Garrett writes for WMU, SBC.

Missionary News

Charles and LaVerne Tope, missionaries to Kenya, have completed furlough and returned to the field (address: P. O. Box 14446, Nairobi, Kenya). He was born in Catron, Mo., and grew up in Parkin, Ark. The former LaVerne Warnecke of Missouri, she was born in St. Louis and grew up in Sikeston. He was formerly a pastor in Mississippi.

Robert and Flora Holifield, missionaries to Italy, have completed furlough and returned to the field (address: Via Monte Bianco 91, 00141 Rome, Italy). They are natives of Mississippi. He is from Jones County; she is the former Flora Cole of Lamar County.

Gerald and Glenda Davis, missionaries to the Philippines, may be addressed at M.R.F.A., Box 10, 013, MCC, Makati, Philippines 3117. He is a native of Carrollton, Ala. The former Glenda Brooks of Mississippi, she was born in Marks and grew up in Batesville.

Elton and Dottie Gray, missionaries to Japan, have completed furlough and returned to the field (address: P. O. Box 31, Koza City, Okinawa 904, Japan). He is a native of Loretto, Tenn., and she is the former Dottie Eavenson of Marks, Miss.

Jimmy and Linda Hudson, missionaries to Korea since 1967, resigned from missionary service effective Dec. 31. They were stationed in Seoul, Korea, where he served as a publications worker, and she was a church and home worker. He was born in Jackson, Miss. She is the former Linda Pickett of Bastrop, La. They may be addressed at 6700 Perkins, Ave., Raleigh, N.C. 27612.

Billy and Gerry Colston, missionaries to Korea, have arrived in the States for furlough (address: 3411 Montevallo Rd., Birmingham, Ala. 35213). He was born in Kosciusko, Miss., and also lived in Fayette, Ala. She is the former Gerry Rutland of Amite, La.

D. P. Smith, missionary from Mississippi to the Ivory Coast, has a new address: 01 B. P. 3722, Abidjan 01 Ivory Coast, West Africa.

Rachel DuBard, missionary to Liberia, has arrived in the States for furlough (address: Rt. 1, Box 87, Carrollton, Miss. 38917). A native of Mississippi, she was born in Carroll County and lived in Jefferson.

Paul and Virginia Smith, Baptist representatives to Morocco, have arrived in the States for furlough (address: White Columns Apt. #231, West Monroe, La. 71291). He was born in Silver Creek, Miss., and also lived in West Monroe while growing up. She is the former Virginia Walker of Farmington, Mo.

Philip and Laura Dunaway, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa Postal 7087, 71619 Brasilia, DF, Brazil). They are natives of Mississippi. He was born in Jackson and considers Hattiesburg his hometown. She is the former Laura Lindley of Meridian.

FBC, West Point writes history

First, West Point, is publishing a history of its church. The 400-page, hardbound volume containing approximately 100 photographs is expected to be off the press in early spring.

Beginning in 1855, it covers the first 130 years of the church. At the time the five charter members constituted what was to become the first Baptist church in the area, the Southern Baptist Convention was only ten years old, and the chartering of the town of West Point was three years in the future.

The history of First Baptist Church in West Point (1855-1985) was written by Miss Tom Womack, with research and other assistance by history committee members Mrs. Allie S. Vance, Mrs. Mary F. Blakeley, and Mrs. Esther W. Pippen.

Coxes resign, cite children's health problems

Larry and Cheryl Cox, who have served 11 years as missionaries to Burkina Faso, have resigned from the Foreign Mission Board.

Citing health problems of their children, the family is slated to return to the States in mid-May "to seek God's direction in a new ministry."

Their address until April 30 will be B.P. 580, Ouagadougou, Burkina Faso, W. Africa. Stateside address is First Baptist Church, Box 390, Vicksburg, MS 39180.

Staff Changes

First Church of Glendale has called Billy Skinner as its pastor. Skinner is a graduate of Memphis State University and Southwestern Seminary. He goes to Glendale from First Church, Steele, Mo. He and his wife, Elisa, have two children, Tammy, 19; and David, 17.

Todd Rogers, a native of Mississippi, has been called as minister of music and youth at First Church, Jonesboro, La. He received degrees from the University of Southern Mississippi, East Central Junior College, and recently graduated from Southwestern Seminary with a master of music.

Rogers will be married on March 21 to Kathryn Ruth Joiner, an MK from Ecuador, in Mesquite, Tex. He is the son of Mr. and Mrs. Robert H. Rogers of Tupelo. His father serves as pastor of Priceville Church.

Rogers can be contacted at 305 S. Cedar, Apt. 16, Jonesboro, LA 71251.

Perry Claxton is interim pastor of First Church, Greenville, for the fifth time since he retired in 1971. He was pastor of the church 1951-71. (He has been pastor emeritus for 16 years, rather than the 20 plus years mentioned in last week's "Staff Changes" column.)

California board approves boycott of Holiday Inns

FRESNO, Calif. (BP) — The executive board of the Southern Baptist General Convention of California has approved a boycott of the Holiday Inn chain, following the lead of the National Federation for Decency, an anti-pornography organization.

The boycott was approved at the February meeting of the state executive board after the group's denominational relations committee recommended boycotting the chain "until such time as Holiday Corporation (the chain's parent company) discontinues its policy of promoting pornography by offering pornographic movies."

Drew Allen, pastor of Calvary Baptist Church in Santa Clara, Calif., who brought the action to the floor of the board meeting, said the action was prompted by a call for a nationwide boycott from the NFD, a Mississippi-based organization which says it is devoted to "the biblical ethic of decency in American society with primary emphasis on TV and other media."

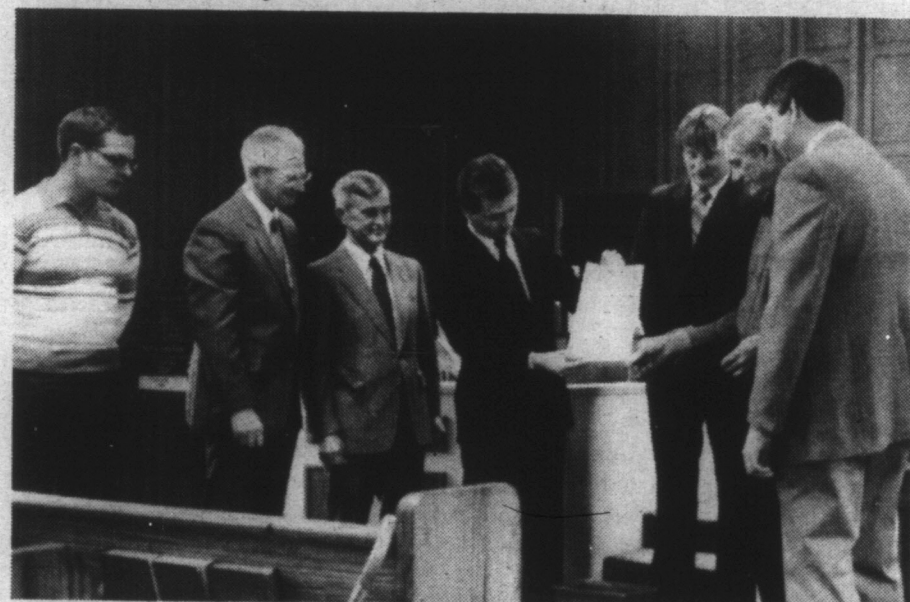
The action presumably prohibits any SBGCC-sponsored or convention-related activity from using Holiday Inn as a lodging or meeting place. Holiday Inn is America's largest chain with 1,400 inns.

John Onoda, director of external communications for the Holiday Corp. in Memphis, Tenn., said: "We do not show pornography. We have never shown X-rated films."

"We show only G, PG, PG-13 and R rated movies. At one time, we were showing foreign movies, which had been edited to conform to R-rated standard. R has always been our ceiling," he said, adding the service is available to guests "who must make a conscious decision to turn it on."

Donald Wildmon, executive director of the Tupelo, Miss.-based NFD, told Baptist Press that the films shown are "actually X-rated movies which have been edited to make them what is called a 'hard-R' movie. It is still a pornographic movie; the substance is nothing but sex."

Just for the Record



Pulaski Church, Pulaski, recently held a note burning ceremony. Final payment on the fellowship hall and kitchen was made Jan. 12, 1987. Pictured, from left, are Anthony McLemore, Richard Ellis, Ray Mangum, Jim Holcomb, pastor, Jimmy Lynn Chestnut, Hershel Warren, and Bob Smith, former pastor. Not pictured is J. C. Johnson.



Bunker Hill Church, Columbia, recently dedicated its new pastor's home. The house has 3,140 square feet, and the cost was \$76,490.24. The building committee consisted of Donald Robbins, Toxie Polk, George Bufkin, and L. T. Ramshur.

Pictured are Robbins, Robert J. Sanderson, pastor, and Mrs. Sanderson.

Revival Dates

Calvary, Pascagoula: Mar. 1-6; Sun., 11 a.m.; 7 p.m. nightly; Jerry Mixon, First, Winona, evangelist; Hubert Greer, Brookhaven, music evangelist; George Berger, pastor.

Corinth, Heidelberg: Mar. 1-6; Sunday, 7:30 p.m.; Mon.-Fri., 7 p.m.; Mar. 1, Ray Lowe, full time evangelist, Moselle; Mar. 2, Valton Douglas, Bethlehem; Mar. 3, Jimmy Hood, Houston Road; Mar. 4, Billy Ingram, Freedom; Mar. 5, Nelson Cozier, First, Sharon; Mar. 6, Jubilee Night; Edd Holloman, pastor.

First Lauderdale: March 8-11; Sunday services, 11 a.m., and 7 p.m. nightly; Bob Followell, evangelist; T. R. Darsay, music evangelist; Mike Russell, pastor.

Mississippi Baptist activities

- Mar. 1-8 Week of Prayer for Home Missions (WMU Emphasis)
- Mar. 2 Video Production Workshop; FBC, Meridian; 7-9:30 p.m. (DBS)
- Mar. 3 Video Production Workshop; Calvary-BC, Tupelo; 7-9:30 p.m. (DBS)

Names in the News

R. Fred Selby, Jr., former pastor of Main Street Church, Hattiesburg, has joined Cargill Associates as a consultant in the church division, Robert L. Cargill, president, announced today.

Cargill Associates is a Fort Worth-based fundraising consulting firm which raises money for churches and institutions nationwide and in Canada.

Selby will be based in Atlanta, working the the Southeast region of the United States.

MEMPHIS — Karen A. Gintzig has been named administrator of Baptist Memorial Hospital-Germantown. She is responsible for overseeing current construction and operations of the 50-bed hospital at 2100 Exeter Road in Germantown.



Tony L. Moore was ordained to the gospel ministry, Jan. 25, in First Church, Coffeeville, his home church. He has served Wayside Church, Scobey, for several months as minister of music, where David Norris is pastor. He attends Northwest Junior College with plans to transfer to Mississippi College later. Dan Hall, director of the Church Music department of Mississippi Baptist Convention Board, delivered the message with Norris bringing the charge to the church and Rick Alford, BSU director at Northwest, delivering the charge to Moore.

Pictured are Moore and Truman D. Scarborough, pastor at Coffeeville.

SUNDAY SCHOOL LESSON COMMENTARIES

Jesus entered Jerusalem on a mission of peace

By Robert M. Hanvey
Luke 19:28-44

What is peace? Is it just an agreement between two persons to co-exist? Does it mean that one acquiesces to the other? Does it mean there will be no madness, no anger? What does peace mean in terms of a mission of peace on which Jesus set forth in our focal passage?



Jesus was moving triumphantly into the city of Jerusalem. He was pronouncing peace upon that city. In the context of Luke 19, peace meant freedom from molestation. Jesus was talking about a city to which he went to offer himself as the greatest peacemaker and allow that city to be free from molestation, free from hurt, free from pain. I believe we can amplify that and say that freedom is not only one's peace with self, but with one's fellow man, and ultimately peace with God.

UNIFORM

In a real sense, that is exactly the kind of peace which Jesus brings to a life. Freedom from molestation or hurt and pain and difficulty — not that these do not occur, but that they are coped with and they are handled in a new way. Jesus, while making his way into Jerusalem, was carrying with him the triumphant message of peace. He was carrying with him the triumphant message of salvation. He was carrying with him the triumphant message for his disciples and others who would hear that one day, though crucified, he would certainly be resurrected and that he would certainly reign with the Heavenly Father. The message of peace is brought to you and to me today at the expense of the Lord Jesus Christ.

In the account from Luke, chapter 19, we are told that Jesus had his disciples to bring a colt to him for his ministry in the city of Jerusalem and for his trip into the city of Jerusalem. The riding of the colt simply meant humility. The

colt was a beast of burden. In its humblest of ways, it was called upon to carry a load that perhaps no other beast would carry. In the same way is Jesus riding this humble colt in a spirit of humility, to share with the people of Jerusalem that he was doing something that perhaps no other would do.

There were the jeers, there were the yells of approval, there was the applause of men, and there was the shout of joy as he made his way into the city sharing himself with the people. Seemingly, they gave him their stamp of approval. He was the King who came in the name of the Lord into their city. Some people, such as the Pharisees, wanted to silence the disciples of Christ, but they would not be quieted. There were those who expressed deep and abiding concern for Jesus as he made his way, and just wondered what might happen.

Of course, as Jesus brought his message of peace, he also brought his message of destruction in that, "Jerusalem, I have come to you, you did not know what happened and ultimately you are going to pay." The city was destroyed,

you will recall, in A.D. 70 by the Roman general, Titus.

I am wondering as we give thought to this lesson, what are our values in this world? What are we triumphantly attempting to do? Can we gain new insight into the values of the Christian life in this lesson? Surely we can because Jesus gives us the full way to spirituality and spiritual values in this lesson; that is, he went about his task with a spirit of triumph, a spirit of victory, a spirit of perseverance, and a spirit of not turning back. There is no need for us to be confused or to find ourselves in trouble. We can find peace in Christ. Victory in him.

He said in John 14:27, "Peace I leave with you. My peace I give unto you, not as the world give I to you. Let not your heart be troubled, neither let it be afraid." That is the kind of peace we seek today. In this world in which we live, we seek the ultimate answer to peace, who is Christ, our Lord. We are not content with a status quo. We are going for peaceful existence one with another in the Lord Jesus Christ.

Robert Hanvey is pastor, First, Hazlehurst.

The Lord's Prayer: Jesus' prayer, recorded in John 17

By Charles Wesley
John 17:1-5, 14-21, 24-26

When you read the phrase "The Lord's Prayer" you probably think of the prayer that begins "Our Father who art in heaven" (Matt.



6:9-13). That prayer should be called "The Model Prayer." The prayer of Jesus recorded in John 17 is more appropriately called "The Lord's Prayer." We are truly walking on holy ground as we read, study, and meditate on this prayer of Jesus. This prayer was offered to the Father at the conclusion of Jesus' teachings in the Upper Room. We should notice in this prayer not only "what" Jesus prays for, but also "who" Jesus prays for.

First, Jesus prays for himself (vv. 1-5). — Jesus is aware that the "hour" toward which he had been moving had come. Throughout his ministry Jesus glorified his Father, and now he had finished the task his Father had sent him to accomplish. Jesus must have also been looking toward his death on the cross. While on the cross Jesus cried, "It is finished." Likewise, now

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that Jesus' "hour" has come, he desires earnestly that his Father will be glorified and that he will be glorified. The word "glory," which is found in some form eight times in this prayer, speaks of one's character and presence. In other words, Jesus wants his Father to show the world his true nature, and he wants to show the true character and presence of his Father.

In addition, Jesus declares that he has been given authority to give eternal life to those the Father has given to him. This is a mystery that we cannot fully understand, but we must accept by faith. Jesus gives eternal life to the person who trusts him as Savior. Yet this person has already been given to Jesus by his Father. Even though eternal life speaks of a life that has no ending, eternal life also indicates a quality of life. Eternal life is described as knowing "the only true God, and Jesus Christ" (v. 3). Knowing God is more than knowing "about" God. Rather, knowing God is to have a personal relationship with God through faith in Jesus Christ. Thus we can say that eternal life began for the Christian the moment he trusted Christ as his

Savior and continues after life on earth in heaven with Christ (14:3). We should always remember that eternal life is a free gift we receive when we believe on God's Son (3:16).

Second, Jesus prays for his disciples (vv. 14-19). — Jesus asks his Father to protect his disciples from "the evil one" as they are sent into a hostile world. The world will hate the disciples the same as the world hated Jesus. He also prays that his disciples would be sanctified "in the truth." "Sanctify" means to be set apart to the service of God. The disciples are to be set apart or dedicated to proclaiming God's message of salvation to a sinful world. Moreover, the disciples will be motivated to dedicate themselves to proclaiming the redemptive message, because of their Lord's dedication to his Father's will to go to the cross. What encouragement Jesus' prayer must have been for his disciples.

Third, Jesus prays for future believers (vv. 20-21, 24-26). — We, too, should be encouraged as we discover that Jesus prayed for us. Jesus looked to the future and prayed for all who would believe on him. He prayed that all believers would be one as he and his Father are

one. The reality that Jesus dwells in the life of every believer is the foundation of Christian fellowship. No other institution, society, organization, or club has the kind of basis for fellowship that Christ's church possesses. The purpose of this unity is that the world may believe that God sent Jesus.

Also, Jesus states his desire that believers will be able to behold the fullness of his glory in heaven. Then Jesus closes his prayer by affirming his commitment to continue to declare God's name.

The application of the Lord's prayer for our lives in manifold. However, here is an attempt to list a few of the applications. (1) We are to receive Christ's gift of eternal life by trusting him as our Savior. (2) We are to show God's true character and presence in the world. (3) We are to be dedicated to sharing Christ with lost people. (4) We are to recognize our unity based on Christ dwelling in the life of every believer. (5) We should thank God for protecting us from Satan. (6) We should thank God for the certainty of our future glorification.

Charles Wesley is pastor, Morrison Chapel Church, Cleveland.

Jesus gives the Model Prayer and additional instructions

By Nathan L. Barber
Luke 11:1-10

It is not the Lord's Prayer; it is The Model Prayer as taught by Jesus to his disciples. Jesus taught them in response to their request, "Lord,



teach us to pray just as John also taught his disciples." Jesus' disciples had come to realize how lacking they were concerning this important aspect of their relationship to God. So Jesus fashioned for them The Model Prayer (vv. 2-4).

First . . . pray to God as your Daddy, remembering the deep respect in which a child should always approach his father.

Second . . . pray for your Heavenly Father's reign as King of Kings and Lord of Lords to be experienced on earth even as it will be fully realized in the kingdom to come.

Third . . . pray for your Heavenly Father's daily care.

Fourth . . . pray for your Heavenly Father's

LIFE AND WORK

example to be followed concerning forgiveness.

And, finally . . . pray that your Heavenly Father's vantage point will be used for your spiritual maturing. He will not allow his children to be tempted or tested beyond their ability to endure.

Jesus continued his teaching by giving additional instructions concerning prayer (vv. 5-10). He did so by using the parable of the midnight friend. A certain man had a friend who came to him from a journey. The unexpected guest must have been traveling at night to avoid the heat. The man had no more food in his house but remembered another friend who could lend him some bread. Because it was midnight, however, the friend with the food had already locked up and, along with his children, had gone to bed. He responded to the knock at the door by stating that he did not want to be bothered at that late hour since his entire family would be awakened by such activity.

Jesus then drove home the point of the

parable. He said, "I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs." Jesus was teaching his disciples that persistence is sometimes needed in prayer. He told them to keep on asking, to keep on seeking, and to keep on knocking (v. 9).

Persistence in prayer is not always necessary. However, from the parable one can see that persistence is encouraged in two circumstances. (1) Persistence is sometimes necessary in the case of a person's need and his inadequacy to meet that need. (2) Persistence in prayer is encouraged when it is free of selfish considerations.

There are several reasons why the Heavenly Father places his children in the position of having to be persistent. The first reason is that it helps a child to realize his dependence on the Father. The child needs to understand that the relationship with the Father is not a mechanical one in which a prayer-coin is inserted and out pops the answer. Prayer should not be perceived as a way to control God.

A second reason is that it helps the child appreciate that which he seeks from the Father. If the Father made everything available simply at the child's whimsical wish, the child would be unable to properly appreciate the gracious nature of the Giver or the gift.

The third reason is that it helps the child in his maturing process. Through the requirement of persistence the Father is able to teach the child many things. Patience is developed as the child learns to wait upon the Father. Faith is developed as the child learns to trust that the Heavenly Father does hear and answer prayer. Understanding grows as the child begins to see the wisdom of the Father in such things as timing, real values, and how he is able to work all things together for our good (spiritual profit).

Even though the Heavenly Father sometimes appears to be deaf and reluctant to respond to the prayer of his children, the children hardly consider how they appear to their Father. If the children do not want what they are asking for enough to be persistent, perhaps they do not want it very much.

Nathan Barber is pastor, First, Bay St. Louis.

Baptist Record

Bold Mission Thrust brings increased ethnic emphasis

NASHVILLE, Tenn. (BP) — A commitment to new goals for increasing black and language Southern Baptist involvement will be crucial in carrying out Bold Mission Thrust, according to the director of the Southern Baptist Sunday School Board's special ministries department.

Goals for the year 2000 include a combined language and black church membership of 3 million, a five-fold increase from the present membership of about 600,000.

Bill Banks told state convention division directors the Bold Mission Thrust goal of presenting the gospel to the whole world by the year 2000

has caused Southern Baptists to develop a greater concern for reaching blacks and language groups.

"Forty percent of the United States population is black or ethnic. We've got to reach these people if we are serious about reaching even our own nation," he said. Hispanics in the United States now total more than 25 million and will be the largest minority group in the nation by the year 2000. And Vietnamese, Chinese, and Filipino immigrants are expected to enter the country in increasing numbers in the next 15 years, he said.

Banks outlined additional goals for the year 2000 that include 10,000

than double the present 4,000 language and 5,000 black churches and Sunday schools.

The goal for Sunday School enrollment of ethnics and blacks is to increase from a 1985-86 total of about 160,800 to more than 1.7 million.

To help implement the goals of greatly increased black and ethnic involvement in the denomination, Banks said, the special ministries department hopes to have 10,000 language special workers and 1,000 black special workers by the year 2000. Currently, there are 150 language and 125 black special workers.

Court rejects church's appeal of unwelcomed landmark status

WASHINGTON (BP) — The Supreme Court has rejected the claim of a United Methodist church in New York City that a municipal commission violated its religious freedom by designating it an official landmark subject to the panel's jurisdiction.

In a one-line order handed down Dec. 1, the high court upheld rulings by three New York state courts that the New York City Landmarks Preservation Commission acted within the law in 1981 when it designated the Church of St. Paul and St. Andrew a landmark to be preserved. As such, the once thriving — but now impoverished — congregation came under the commission's authority.

Throughout an unsuccessful five-year challenge to its unwelcomed status as an official landmark, attorneys for the church argued the New York City Landmarks Preservation

Law — enacted in 1965 — violated the U.S. Constitution's guarantee of free exercise of religion by subjecting the church to "immediate, criminally enforceable governmental restrictions" for refusing to repair the church.

In addition, church lawyers maintained, application of the law also would amount to taking church property for public use in violation of the Fifth Amendment's requirements that government provide just compensation when claiming private property.

By refusing to hear the church's case, the high court let stand the lower panels' rulings — including a 4-3 decision by New York's highest court — that the dispute was not "ripe" for judicial review because the landmarks commission had yet to attempt enforcement of the law on the church.

The Church of St. Paul and St. An-

drew, located at West 86th Street and West End Avenue, was constructed in 1897. Although it once boasted a membership of 3,000, current membership is 250, with a Sunday attendance of about 100.

Throughout its dispute with the landmarks commission, the congregation has insisted it wishes to remain at the current site but is unable to raise the estimated \$350,000 needed to make the repairs required by the landmarks law. The church had wanted to demolish the existing structure and build a smaller, more functional sanctuary on the site, as well as an income-producing apartment building. The income from leasing apartments was to have been used solely for the support of the church and its ministries.

(86-397, Church of St. Paul v. Barwick)

Decline in world hunger receipts doesn't discourage experts at boards

By David Wilkinson

NASHVILLE, Tenn. (BP) — Southern Baptists in 1986 contributed more than \$9 million to their denomination's program of world hunger relief, according to figures released in February by the Home and Foreign Mission Boards.

Although total hunger receipts last year were 23 percent less than the record \$11.8 million given in 1985, hunger experts at the two mission boards and the SBC Christian Life Commission were upbeat about the ongoing responsiveness of Southern Baptists to critical hunger needs.

The 1986 total of \$9,089,279 is still the second largest amount ever given and

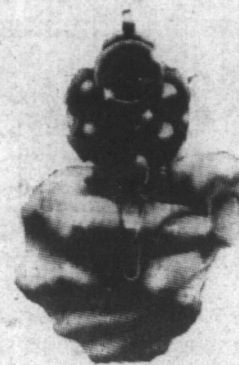
represents nearly a \$2 million increase over the amount given in 1984. Figures do not reflect receipts for "general relief" at the Foreign Mission Board or monies given for hunger that were utilized in local churches, associations, and state conventions.

"I think the overall picture for Southern Baptist hunger relief is encouraging," said Robert Parham, director of hunger concerns for the Christian Life Commission which coordinates education and action on hunger issues among Southern Baptists. "The broadening base of support for hunger relief during the last decade is a sign of growing confidence

in the hunger programs of our mission boards."

For 1986, the Foreign Mission Board reported receipts of \$7,790,128 for overseas hunger relief, compared with \$10,625,897 in 1985. More than a third of the receipts came during the last two months of the year after the denomination's observance of World Hunger Day in October. Receipts for November topped \$1.1 million — a record for that month.

While FMB receipts declined in 1986, gifts to domestic hunger relief through the Home Mission Board climbed slightly. Total receipts in 1986 were \$1,299,151, compared with \$1,204,249 in 1985.



Intensive care

*Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life*

Identifying the drug user

By Joe Stovall

The chemically dependent person will take different kinds of drugs and become addicted. He may not use alcohol, or he may drink and use other drugs. An example is the youngster who begins smoking marijuana and drinks beer. At first he gets high now and then with a friend but tries to keep the approval of "straight" people. His relationship with his parents is fairly good, although behavior typical of some drug users may be obvious even before drug usage becomes a significant problem. He still goes out for football or plays in the band. Grandparents are pleased with him, and he gets along with the neighbors. He even attends Sunday School and church sometimes.

While everyone thinks he is an average young person growing up, he is free to use drugs. These drugs eventually will change his life. With more drug usage comes the lying and conning which are important as eating and sleeping. Slowly the crack in the curtain of secrecy begins to appear as

relationships with parents are affected, grades slip, the coach gets mad, grandparents don't understand him any more, and neighbors wonder about him. He's playing the game that goes on until there is a crash of some kind, or, providentially and mercifully, someone locates him and intervenes. Parents, pastors, teachers, and friends need to understand and be ready to help rather than be a part of what has been called "the conspiracy silence."

Joe Stovall is a chaplain at Mississippi Baptist Medical Center, Jackson.

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with Dr. Ed Burchak of the staff of the Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, Miss. 39205.

Missionary's forgiveness stirs grieving Texas father

By Art Toalston

LUBBOCK, Texas (BP) — A father in Lubbock, Texas, is praying he can do the same thing George Senter did. Senter is the Southern Baptist missionary who forgave the man charged with murdering his wife and daughter Nov. 26 in Liberia.

Lynn Huckabee lost his 26-year-old daughter, Carol, in a double murder Dec. 17 in Lubbock.

Huckabee and his wife, Sharon, were in Calvary Baptist Church's morning worship service Dec. 14 when the pastor, Dale Cain, made note of Senter's visit with the man jailed for murdering his wife, Libby, and 10-year-old daughter, Rachel. Senter said if God could forgive, he could, too.

"I felt I could never do it," Huckabee recalled, having no idea his daughter would be murdered three days later. "Now I'm praying I can (forgive). I think Dale and the Lord were preparing me for what was about to happen."

Huckabee said, however, "I haven't made an attempt to go and see him," the accused who lived in the same apartment building as Huckabee's daughter and her roommate, Eva Marie De Forest, 29, who also was murdered. "I just can't (make a visit) ... right now," because of the mix of anger and hurt he feels.

But in a men's discipleship group Dec. 21, Huckabee prayed that the man would become a Christian, and he prayed for the man's parents. If they're still alive and have heard of the crime, Huckabee said, "They're hurting, too. I'm certain they are."

Huckabee also gave his daughter's last paycheck from her job as a waitress to the Lottie Moon Christmas Offering which supports the work of 3,700-plus missionaries under the Southern Baptist Foreign Mission Board.

"I just hope," Huckabee said, "that it helps somebody to come to know Jesus."

Art Toalston writes for the FMB.

Baptist Record

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February 26, 1987